

¶ The cō=

**¶ Plaint of Roderick Mors/
Some tyme a gray fryze/ vnto the parlia-
ment house of England hys na-
tural countrey/ foz the re-
uerse of certein wycked
lawes, euell custu-
mes and cruell
decrees.**

**¶ Table wherof thou shalt finde
in the next leafe.**

2

¶ Psalme. liiij. D

**Oh lord God/ heare my prayer/ and de-
spise not my complainte/ looke vppon
me and heare me.**

**¶ Impzinted at Geneue in Sauoye
by Wyghell boys.**

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The Table.



hat comune prayers and
a sermō ought to be at the
beginning of all cōcels.

The fyrst Chap.

Of inuāuig of rétes by lād lordes. ij.

Of the forfetting of the landes oz goodes of traitours. The iij.

Of the inclosinge of parkes / forrestes / and chases. The iiii.

Of sellig of wardes for mariage / wher of ensueth adultery / which ought to be punished by death. The v.

Of the iniuries done to the comunalte by the kinges takers. The vi.

Of the succiltē of seruinge of wyttēs. The vii.

Of pzomoters / which may wrogfully trouble a mā by the lawe of Englād ad though he be cast / he shall paye no charges. The viii.

That all iudges ad pleaters at the barre may lyue of a stipend / giuen them of the Kynge out of the Abbey landes. The ix.

Of the cruelnesse and succypties of the
aug:

The Table.

augmentation and eschequer. **A.**

Of the pꝛolonging of the lawe / and cer
rein abuses in the same / et.c. The xi.

That kyngs ad lordes of pꝛisons shuld
find their pꝛisoners sufficient foodde
at theyꝝ charge / and of men that has
be lpen long in pꝛison. The.xij.

That men whiche be accused foz pꝛea-
chyng / shuld not be committed into
theyꝝ accusers handes The.xiij.

Of lordes that are parsons and bycars
The.xiiij.

Of lordes which are sheparders. xv.

Of fyꝛst frutes bothe of benefices and
of lordes landes. The xvi.

Of particular rachements / that all cꝛes-
ditours may have pound and pouñd
alyke / whan any man falleth in pos-
uertie. The xvij.

That the rulers of the earthe ought to
sit in theyꝝ gates / oz els in theyꝝ pꝛis-
uie chamber dozes. The xviii.

A godly admonicion foz the abolisshes-
ment of diuerse abuses / ad of the ser-
uice to be had in the English tōg. xix.

That

The Table

That one priest ought to haue but one benefice, and one fermer but one ferme. The xx

Of the inhaūsig of the custums, which is against the comune welth. xxi.

A Godly aduise ment howe to bestowe the goodes and landes of the Bysshops. et. c. after the Gospell, with an admonption to the Rulers, that they loke better vpon the hospitals. The xxij.

A lamentacyon, for that the bodye and tayle of the Pope is not bannished with his name. The xxiiij.

A comparison betwene the doctrine of the scripture, and of the byshops of England. The xxv.

A bryefe rehersall, contepning the whole somme of the booke. The xxvi.

A. iij. Omertys



Omercifull Father, all
myghte God and ever
lasting, being without
end or beginning, with-
out whom nothing is,
by whome alone all thi-
ges have theyr beyng, both in Heauen
and earth, To the in whome onely is
all ayde, to the onely do I crye for ayde.
In as moch as thou hast the hartes of
all man in thy handes (yea even of Pri-
ces) that it will please the of thy infin-
ite mercy and for thy sonnes sake Iesus
Christ our onely redemer, to send thy
holy spirite into the hartes of all the de-
grees of men in the parliament house.
that this my complainte maye receyue
fauour in the syghte of them that sytte
in the parliament, wherby thyngs nes-
sefull maye be redressed to the glory of
thy Name, the commodite of the co-
mune welth and to the beter prouisyon
for the pooze, whiche is the thyng that
I onely seke, as to the, oh Lord, it is
not vnknown.

In as moch as ther is no powr but
of

of God/ and whan soeuer any parsons be
griued / oppressed / or overpoked / they
must resort vnto the hyer powrs for re
medy / which be ordeyned of God only
for the same cause / and in as moch as the
councel of parlamēt is the head councel of
al reams / for it being done with the cōsēt
of the kyng / what lawes soeuer be ma
de therby / being not against the woord
of God / we be bound to obserue them.
And thogh they be against Gods woꝛde
yet may we not bodely resist the with a
ny warre / violēce / or insurzection / vnder
payne of damnation. But now contra
ry wise / as we may not resist the poweꝛ
of a Prince / euen so may we not obser
ue nor walke in his wicked lawes / if he
make any against gods woꝛde. but ra
ther to suffer death / so that we may ney
ther obserue them / nor yet violently re
sist the in that case. Well the / in as moche
as the parliament is of suche powꝛ and
strengthe / although I be a Man ban
nysshed my Natyue Countrey / onelye
by the crudelitie of the forked Cappes
of Englande for speakynge GODS
truthe

truth / yet seeing to many cruel lawes &
hevy pokes vppon the sholders of the
people of my natie countrey (specially
vppon the communes) and agayne cōs
sidering howe lytle the pooze be regar
ded and prouided for / I can but reken
my selfe bound to open and disclose vnto
the sayd coucell of the parliamēt / part of
the forsayde pokes . The euerlyvinge
God graunt / that they may be as reioys
to see them redressed / as theyze prede
cessours were to bringe the people into
such calamité by the making of them /
for the whiche cause I have made this
litle woozke / to cause them to haue ins
truction / that they may see a refozma
tion / wherunto they be bounde /
and for such causes be they calle
led to gether of God / and
for no particular or
pziuate welch
to them
selues
nor yet to the kinges grace.

The

There ought to be common prayers
and a sermon in the beginning of
any councell/and so long as
it continueth
also.

The fyrst Chapter.

It is a laudable thinge/that
in the beginning of any coun-
cell or assemblee/the name of
God shuld be called vppon/
that he of his mercy will send his spirit
to sanctifie the hartes of them whiche
beare any aucthorité or stroke i the coun-
cell or parliament. that they agree so to
the statutes and actes/ as be to the settig
forth of Gods glozp/ the sanctifieng
of his name and augmētation of his kig
dome. For whan we call vppon God
for such thinges we eyther knowlege
or shuld knowlege/that we haue neede
of his helpe/ and that we can not withs-
out his assistance/ neyther determine/
nor yet assente to the determinacyon
of


of any thing / that may please God / for
yf we coulde / what nede we to call vpon
him for any helpe? And it is certeyn
and vnfallible / that if we knocke / seke and
crys diligently with earnest and hartly
peticiōs / wyth true humblenes of our
harte / and without dissimulacion / we
shalbe heard. Therfor I say / it is both
laudable and necessary / that al councels be
begō with prayers vnto our mercifull
father / and in our prayers to open vnto
hi our necessities / and to call vpon hi
for ayde / to rule our hartes wholly to
seke his glory. But this must be done er
nestly with hartly mouzning vnto him
not slenderly / not for a face and coustume
only / as hath bene hether to bled / to
have an vnholly masse of the holy ghost /
rolled vp with discant / pryke longe / and
organes wherby mens hartes be rauys
shed cleane bothe from God / and from
the cogitaciōs of al such things as they
ought to pray for. Wher as it were mo
re conuenient / that they were diligētye
exhorted and put in minde / to consider
and ponder / where vnto they be called /
and

And what a rekening god wyll require
of them. And for as moch³ as the most
parte of the lordes and burgeses take
it rather for an honour than for an of-
fice wherfoze they shall answer, and for
a dygnity rather than for any burthen/
to be couēd of the parlament or couēcil
howse, and neuer ponder nor consyder
befoze what thynges in the realme be a
myse to be refozmed by them. It were
moze necessarye in the steade of the mōs
bled and myned masse (wherby neither
god is glorified nor the heazers edified)
that some honest well learned mā such
one as wold neyther flatter lordes/bur-
geses/comons nor kynge, but franckly
and frely speake the verité, shuld be ap-
poynted to pzeach not onely at the begi-
ninge of the parlament, but at the least
iiij. tymes euery weke, so long as the par-
lament endureth, and to stād in the pul-
pet by the space of an whole hour at the
least, and there to tel the LORDES
and Burgeses their duties, and to ope-
nūto the soche Abuses as are and ought
to be refozmed in the realme. And let

all

12
all the lordes and burgeses be bound to
be present at every sermon / or els to be
excluded the parliamēt house. If ye wyl
seke such ways / thē will the holy ghost
lyght in your counsell / or els neuer / for
all your pryncing or singinge. And kepe
both lordes and burgeses all i one hou
se together. For it is not the ryches or
auctoryte that bringeth wysdom. And
what shuld one house make one act / ad
a nother shall breake and disanull the
same: that way is not after the doctryn
of the gospel. But now / let vs goo to
other matters.

The seconde Chapter
Of inhaūsing of rentes by landlordes

 Onsyder you / what a wick
kednes is comonly vsed thro
w the realme vponished
in the inordinate inhaūsing
of rentes / and takyng of vnreasonable
fynes / and every day worse then other /
and euen of them specially / to whome
the **KYNGE** hath geuen and solde
the

the landes of these Emperors of Antich:
Abbaies and nonries / which landes be-
ing i there hādes / but only for that they
ledde vs i a false fayth (as their cōpany
ons the bishops still doo) but for the
fayths sake I saie (for the which they
were iustlye snppressed) it had be moze
pofitable no doute for the comō welth
that they had remayned still in their hā
des. For why? They neuer inhaūsed
theyr landes / nor toke so cruell fynes /
as doo our tempozall tyraūtes. For
they can not be content to let them at
the olde pryce / but rayse them vp dayly
euen to the cloudes / eyther in rente or
in the fyne / or els both / so that the poze
man that labourerh ād toyleth vpon it /
ād is hys slaue is not able to lyue. And
further if ā other ryche couetous carle /
whych hath to moch alcedy / wylly geue
any thyng moze then he that dwelleth
vpō it / out he must / be he neuer so poze
though he shuld become a begger ād af-
ter a thefe / and so at length be hāged by
hys outgoynge / so lytle is the lawe of lo-
ue regarded. O cruell tyrannies / Pre-
te

it is now a comō vse of the landlozdes
foz euery tryfelt / euen foz hys fcyndes
pleasure / i case his tenāt haue not a lea
se, he shall put hī out of his ferme / wh
ich thīg is both agaynst the lawe of na
ture ād of charité / also he being ā honi st
mā / payng his rét ād other duty: s wel
ād honestly. I thik there be no soch wic
ked lawes noz costumes in the vniuer
sal world agayn. What a shame is this
to the whole realme / that we say we ha
ue receaued the gospel of Chyzt / and
yet is it worse now in this matter / thā
it was ouer fyftie oz thzee scoze yeaues /
whan we had butt the Popes lawe / as
wicked as it was: fōz than leasles we
re not known. And now the latynge
ād engrosing of them (leasles I mean)
is one great cause of the inhaūsynge of
rentes / wherfoze I praye god these lea
ses may haue a fall / and come to ā ende
shortly. Loke well vpon this ye
Chyristen burgesles / fōz this inhaūsing
of rétes is not only agaynst the comon
welch / but also at length shalbe the ches
sele decaye of the Pryncypal commo
dité

opte of thys realme. For why? Thys
inozdynate inhausing of rentes / which
is spzonge bp within fewe yeres past /
must nedes make all thynges deare / as
well pertayninge to the back / as to the
bellye / to the most greate damage of all
the kyngs subiectes / landed men onely
except. Yea and euen they them selues
were moze welthie / whan their landes
went at the old pryce. For why? they
bpe all thigs the deerer / ad yet the comō
welth is robbed therby not with stādīg
as the godly which seketh his bzothers
welth as hys owne / wpll soone iudge /
howe be it this matter is so farre gone /
that there is no remedye to the redzesse
of it / but one / and that is this / If the
kyngs grace of his goodnesse wpll con
sider / where vnto god hath called hym /
ad for what purpose. A kīg is anointed /
to be a defēce vnto the people / that they
be not oppzessed noz ouerpoked but by
all godlye ad politick meāes to seke the
comē welth of hys peple / so if hys gra
ce wpll call downe the pryce of hys ow
ne landes as they went ouer fyfty yea
fozty

fourty yeares shd compell all other la-
bed men to the same vppon paine of for-
settinge his whole landes / one part of
them to the kinges grace / a nother to be
employed to the comune welthe / and the
thyrde to the presenter that can iustifye
the matter / a refozmacion maye be had
to the syngular ease and commodite of
the commen welthe / and that manys
ways. ffor this being refozmed about
all other actes / shall byyng the cloth of
Englonde to a continuall vent / and all
byrels to a resonable pryce / that all clos
thes of other counreys shal stey / where
as Englysh cloth shal com in place / as
in tymes past it hath done / which thig
old marchauntes and old clothyers ca-
tel. Som wyll obiect / and say / it is a co-
men welth to bringe the comodities of
the realm to an hygh pryce / which I be-
serlye denye to be a commen welth / ffor
what maketh riddaunce oz good sale so
moch / as whā a comodite is at a pryce
resonable / as afore is said whā Englysh
clothes were sold at a pryce resonable /
thā all other fozē cloth steyed / tyll that

was

was sold. But now is Englysh cloth
brought to so high a pryce, that the cloth
of many countreys is sold afore Englysh
cloth, and that causeth marchāts to kee-
pe theyr clothes long vppon theyr hands
des many times to theyr great damage
I wyl say farther, in case thys matter
be not well looked vppō the soner, it wil
be a greater decay, than is yet perceiued
for cloth wyl be brought to so highe a
pryce that they will marze all. Aboue al
thigs be ware of extremitē, for that eē
seketh a mischef for a remedy, for what
with the abōdaunce of woll, that goth
out by licences and by the staple, fozen
Realmes mixinge it with theyr counse
wols, they make better chepe cloth thā
Englysh marchāts cā sell, yea and bet-
ter for the pryce, Whether it be a comen
welth to bzig cloth to so high a pryce or
not, first demand of the honest farmer,
but I speake not of the Extorponat
groſſer incloſer or great shepard, but of
the honest poze farmer whether he lined
not better whan he sold his wolle at an
indifferent and meane pryce, than he

both now sellig for half as moch moze.
And I waraunt you if he be none of the
se destroyers a forsayd he wyl saye yea.
Than demaund the clothyer if he lyued
not better whan he sold his clothes for
a resonable price the pack had his carseis
for xxij. or xxiiij. pound the pack thā he
doth now sellig the for xxx. pound the
pack and except it be a few which be in
ordinate ryche and care owte theyr neigh
bours they wyl also saye yea and that
they gayned moze in one pack thā they
do now in thye. And as for the pooz spi
ner and carder though they haue a litle
moze for their paines they pay double so
moch for all thigs that goo both to eac
ke and belly and scant can get an house
to put i their heades or at least not able
to furnissh it for their very necessities.
And thus euery one eatig out ā other.
And the onely cause of all these is the is
ordinate raising of rentes. It is vnreso
nable to see how moch they be inhauns
sed in maner thzough they re ame except
it be a few such wherof the leasses we
re geuen out ouer xx. or xxx. yeres. And
the

the chefe cause of all this be euē the lādes
lozdes/ for as he encreaseh his rent/ so
must the fermer the price of his woller
catell ād all vitels/ ād lyke wise the mar
chāt of his cloth/ for els they could not
mainteyne theyr lyuīg. And thus I say
the lozdes be the only cause of all the de
arth in the rrame/ God graunt that the
kynges grace loke well vpon this mat
ter him self/ for it is hard to haue it res
dressed by the parlament/ because it pic
kerh them chesely/ which be chose to be
burgess s for the most part/ except they
wold chose their burgesses oly for their
bertuous lyuing/ discretion/ honest be
hauour ād other Godly qualities. be he
neuer so pooze/ such as wold his neygh
bours shuld liue as hi self. And wold to
God they wold leaue their old accus
med chosig of burgesses. For whom do
they chose/ but such as be riche/ or beare
some office in the contrey and cā boaste
ād bzagge. Such haue they ever herher
to chosen. be he neuer so bezy a fole/ dō
herd/ extorcyoner. aduouterer/ neuer so
couetous/ ād crafty a parson/ yet if he be
rich

erth, beare any office, if he be a ioly crea-
tur and bragger in the contrey, he must
be a burges of the parliamēt. Alas how
can any such stude, or geue any godlye
councell for the comune welth? But ad
if any man put forth any thing against
Chrystes religion, or against the comf
welth, so that it make for the profyghte
of antichristis knyghtis ad tempozall ru-
lers of the realme, they shall be redy to
geue ther consent with the fyrst. And
whether this be true or no, let the acten
of few yers past be iudge, every mā per-
ceiueyth, that there is a fault, and they be
grieved, that all thinges be at so hyghe a
pryce, and som be offended at one degre
of man ad some at an other, as the mar-
chant at the clothier, the clothier at the
fermer, the fermer at the Landeloze,
which is moost iust of all. In London
and other places there be manye offens-
ded with the great pryce of vitell, but fe-
we men consyder the grounde and ory-
ginall occasion therof, that it is onelye
by inhaunsing of rentes synes, et c. that
maketh all things deere, which is an vrg-
gent

gent damage to the comen welth; And
yll ye haue a redress therin; loke to ha
ue all things moze derer; make what ac
tes ye can deuile to the contrary. As
touching the kinges landes; some saye
that he inhanseth none; and whether it
be true or not I can not tell; but this I
am sure of; it is as euell or woyle. For the
chancelers and auditours take soch un
reasonable fynes and other bybes; that
the tenants were better paye per cepte a
greater rent; for the tenants are haite
vndone in theyr incomming; who haue
the vantage; God knoweth whether
the kinge or that the officers robbe his
grace; and polle and polte his leage subiecs
tes in his name; which is moost lyk. It.

Of the forfettinge of Landes or
goodes of traytours; felons
or murtherers.

The iij. Chapter.



O mercifull god; what a cru
el lawe is this; how farre wi
de fro the gospell; yea fro the

B iij lawe

lawe of nature also / that whā a traitour
a moꝝderer / a felon oꝝ an heretike is cō
demned and put to death / his wyfe and
childern his seruants and al they whō
he is detter vnto shuld be robbed foꝝ his
offence / and brought to extreme pouer-
té that hys wyfe / his childeren / oꝝ next
kinted / shuld not enioy hys lādes / whā
they consented not to his death: wher-
foꝝ to take the landes and goodes it is a
great robbery / but yet nothig to this / that
his credite is not payed / foꝝ by that me-
anes he forfetteth vnto the king / not o-
nely all his owne goodes and Landes /
but also that which is none of his. Wh
moost wicked lawes / by this cruelté is
many ā honest mā vndone / Alas what
can the poore wyfe / the childern / the kī-
man oꝝ creditour do withall / being not
culpable in the cꝝpme: if anye of them
be faulty / then let thē haue also the lawe
that is death / which recōpēseth the cꝝ-
me. No doubte / the ryches of mē hath
holpē many an honest mā o his death
by the couetousnes of the officers / that
ferme such things of the king. To this
shall

shall som flattering hypocrite / to wine
promociō oz lucre (where i he shal shew
that he loueth his owne priuate welth
better than the whole commun welth
oz discharge of the Kinges conscience)
shall obiect ād say / It is as necessary to
forget the goods and lādes / as the lyfe
and specially traitours. And why? for
traitours (wyl he saie) be manie times
noble men of great landes / wherfoze if
his child oz kinned shuld enioy his goo
des ād lādes he myght in pzoesse of tyme
be a traitour also / ād so reuēg his fa
thers death against the king. An other
balde reason he wil haply alleadge also
if the offender shulde but loose his life
onely / there wold be manie moze offē
ders thā there be. For why? A man cō
siderig that he shall vndo his wife and
childerē / it shall cause hī to eschewe that
euil which he pretended. To the which
I make āswere / what mā is he liuig al
thogh he loue his wife ād childzē as wel
as ever did mā that will passe moze oz
as moche vppon the wordly goodes of
his wife ād children / as he wyl do vppon

his owne lyfe. I say no man lyuinger
noz that euer lyued, and thou arte a flas-
terer and a dissembler, whych defendest
this cause or any other lyke vnder such
a p̄tense. And thou art a stablysher
of wicked lawes. And wher as thou al-
ledgyest, if the chyldern and frendes shul-
de enioy the goodes and Landes, they
might haply revenge theyr fathers dea-
th, to that I answer, pray thou to the
lord God, and all true subiectes wyth
the, that he wil gyue grace to the kyng,
to walke in his vocacion, to vse and ex-
ercyse his offyce, to lyue in the feare of
God sekynge Gods glozy only, settynge
forth his blessed word, and for the comō
welch to make and stablysh polytycke
actes, depending of the scripture, and to
make none but such as may be grouded
vpon Gods word, and than for my lyfe,
though the chyldre and all hys kynred
with him, hauig. xx. thousand to them,
rebell neuer so moche, the kyng shall
not nede to feare, for God wyll defend
him, and not his owne power, euē as he
dyd many times kyng Dauid agaynst
Saul,

Saul / as it is to rede i the bookes of the
kynges / And haue we not examples at
home? how mercifully did God quench
the furie of the people i the tyme of the
comocion in the North? I pray God /
that we be not vnthankfull for that de
lyuerance and such other. Wherfor / I
say / let vs pray / that the kynges grace
may walke as is a fore sayd / and he shall
not nede to feare all hys enemyes / for
God shalbe his rock / shyld and defēder.
But cōtrarywyse / if he cast of the lawe
of God / makyng wicked lawes / and stas
blysshing them (wherby Gods glozy is
mynished / and the people of God oppres
sed) than let him feare / For if God be
determined to plage hī / though he kyll
not only those which be traitors agāst
his grace / but also their chyldern / kired
and frindes therto / it shall not help him /
For God shall styre vp the hartes euē
of hys owne fryndes agaynst hym / fro
which thyng God defend him.

Of inclosyng of parkes / forestes / chas
ses. etce.

The iij. Chapt.

B v.

Wh

W lordes Gy, that it wold plea
se the / to open the eares of the
kyng lordes and burgeses of the
parlameēt / that they may heare the cry
eng of the people / that is made thoro
the realme / for the inclosing of parkes
forestes and chales / which is no small
burden to the commons / howe the cozne
and grasse is deſtroyed by the dere many
times / it is to pytyfull to heare. It is of
ten ſene / that men iopnig to the foreſtes
and chales / haue not reaped halfe that
they haue ſowne / and yet ſometime alto
gether is deſtroyed. And what lande is
your parks / be not the moſt part of the
the moſt batell and frutefull grownd in
Englā: And now it is come to paſſe by
wicked lawes / that if a mā kyll one of
thoſe beaſtes which beare the marke of
no one priuate perſon / but be indifferēt
for all men / commynge vpon his owne
ground / deuouring his cozne or grasse /
which is his liſſellod / and yet if he kyll the
vpon his own ground / being chale or foreſt
it is felonye / and he ſhall be hāged. What
ſaith the prophet to the makers of this
act

act and such other lyke? Alas be vnto
you which make wicked lawes et cetera.
To wyte of what vnrasonable leghy
and breadth they be / it is superfluous /
the thinge is to manyfest / God grante
the kynge grace / to pul vp a greate pact
of his own parkes / and to compell his
lordes / knyghtes / and gentylme to pull
vp all theyre by the rootes / and to lett
out the grounde to the people at soche a
resonable Pryce / as they maye lyue at
their handes . And if they wyl nedes
haue some dere for their vayne pleasure
than let them take such heathy / woddy /
and moory ground / as is vnfrutefull
for corne or pasture / so that the comon
welth be not robbed / and let them make
good defence / that their poore neyghbores
ioyning vnto them / be not deuoured of
their corne and grasse. Thus shuld ye
do / for the earth is the poore manes / as
well as the rich / And ye lords se that ye
abuse not the blessing of the riches and po
or which God hath let you / and remembre
that the erth is the lordes / and not yours
and be ye certeyne and sure / that ye shall
gyue

gent account vnto the lord for the bestow
ing of your ryches. And to you burgef
ses/seeing such thinges will not be refoꝝ
med but onely by your powꝝ and aucto
ryté. I say to you as in the beginning/
consider wherewnto ye be called ad for
what purpose/ not for your owne par
ticular and priuate welch/ noꝝ yet for
the kinges/ in any thing pꝛeudiciall to
the comen welch.

Of the sellinge of wardes for marriage
wherof ensuech adulterꝝ/ which ought
to be punished by death.

The v. Chapter.

O mercifull God what Innu
merable inconueniences come
by selling of wardes/ for maris
ge/ for lucre of goodes ad lāds/ althogh
the parties neuer fauour the one the oꝝ
ther/ after they come to discretioꝝ/ to the
great encreasing of the abhominable vi
ce of adulterꝝ/ and of dyuelish dyuor
cement/ which hatt, of late bene moche
vled. Now god confound that wycked
custus

custome / for it is to be abhominable as
stinketh from the earth to heaven it is
so vile. what mischief hath come of it /
it is to wel knowe to many me / I neede
to write no further therein. But for
Chyrties bloudes sake / seke a redress
for it. and consyder / that ye be called to
the parliament for such purposes. And
further / ye that be godly burgesse and
of Chyrtis cogregation / consyder that
euen the same god that saith / thou shalt
not steale / the same God saith also / thou
shalt not commit adultery. He that stea
leth / is hanged / and why ought not he
also to be hanged / that committeth adulte
ry. Well / though that vice reigne most
aboundantly in noble and rich men / as
in the Popish shauelyngs moost shame
lesse / whiche shame to take them honest
wyues of theyr owne / I say to you th
at be godly learned / although it raygne
these y in suche parsons / shame ye not /
nor feare ye not / to make it felony indis
ferently to all men / looke you ever for
your office / wherunto ye be called / and
seke to discharge your owne conscience
that

that ye may geue a good account at the
daye whā ye shall be reygnerd at the iud
gement seate of God, to receyue Iudge
ment according to your dedes.

Of the iniuries done to the cōmū
nalty by the kinges takers, et c

The vi. Chapter.



Wh my hart is heuy to see
the great yoke that is by
pō the cōmū by the par
cyall acte of raising of tiz
tels which is moost gre
uous tūe to the poore sozt which rates
were made, whā rates went at a mochy
lower pzeice / for that which wēt for xx.
shillings thā gooth now for xl. l. yea iij.
pounde ād aboue in many places / as I
have touched in the first Chapter. And
therby all thinges must needs rylse to a
high pzeice. And yet this by reasō it tou
cherh the profit of the kyng ād of the
higher powers, must stād styll in effect
to the moost great dāmage of the poore.
And if the robbery of the putuers were
known

known which bye. iij. tymes asmoche
as serueth the kyng, and selle it againe
to theyr own aduantage, thou woldst
say there were no such robbery, and this
is vyled in all maner of thinges. For if a
man haue but a copple of yernes, as co
me to the markett with them, if the
puruiers mete him, they shall take the
from him by force, and geue him for the
what they lust. Lyke wise if a man haue
a good dogg or hound, it shalbe taken frō
hi without any recōpense, in the kings
name whan the king shall neuer see the
Is not this a miserable thing? what is
it les than robbery? And if the kings grace
sawe the actes of the moost part of his
puruiers, Iā sure his grace wold cause
a great sort of the to be hanged, as they
haue deserued. What a pylage is it to
the pooze, that not so moch as the pooze
butter wyfe, but she is spoyled, and that
which stādeth her in iii. halpēs, shall be
taken frō her for i. penny. dyll and all,
and yet she shall not haue her redy mony
neyther, but a talp, and somtym neuer
payd, lyke wise two pens for an henne,
that

that standeth her in iiii. ād above. And
furthermoze / what hart doth not cons
yder / that euen as mē must leave their
plowe and haruest to serue the Kynge
with theyr cartes / so is it Reason they
shuld haue a resonable wages. What
is .ij. pēs for a myle: consider ye rulers
about the kpng and ye that wyl be cōū
ted Godly burgesys in the parliament
They had bene better to haue serued the
Kpng for .ij. pens a mile over .iiij. yeares
than now for .iiij. pens. Oh lord / open
the eares of them / that shuld heare and
redresse this matter.

Of the subtiltie of seruing of wrytes.
The viij. Chapter.

Is a wonderous great ab
use / being a great troble to
all the kinges subiectes (but
specially to the pooze) ād gre
nede to be redressed / that whan a pooze
mā hath lōge sued a gētelmā / being a la
wyer. or a mā of any substaūce / or frēds
ship in the courte / of any subtil wit / and
hath

hath obtained iudgemēt and a finall fo-
in the comun lawe and is come to the
popnt that he must have a wryt to at-
che the body of his defendaūt. alas how
many wayes/pea how many gyles and
Scuriltyes be there/ to avoyde and escas-
pe the seruing of the kings wryt. first
one wryt may serue but for one shire as
thogh the king were lord but of one shire
re. But I demaund why may not one
wryt serue in all Sheres/ yea in all plas-
ces vnder the kings dominion/ wher so-
euer he or his may find his defendaūt?
surely there is no godly reason why to
the contrary/ but even the onely priuie
welth of sotle lawers. And as tarze as
I cā learne / one writ lasteth but for one
ne terme/ ad the next terme he must be
at charge to come bp or at least to finde
sometime iij or iij hundred myle for an-
other. And why shuld it not stād in his
full strēgh/ tyll it be serued? No why/
but the why a forsaide. Agai. no mā may
serue it/ but the sheryf or the shere or his
man and so many tymes it is sene t. at
the sheryf or his mā (and lōtym both)

C

plays

playe the false shewes: in geuinge the
partie wacning, to kepe him out of the
way or to go into an other there, tpi the
pooze man or his frende be out of the co
tre, or tpi the date of the wyte be expre
red. Alias why is not every mā a sheref
in this cause: as well as every man is a
hapy to attache a felō: sure there is no
cause why but that it is not the pzooffe
of the sheref: or els that men be not stu
dious to make laws for the pzoofight of
the comen welth. Wh the innumerable
wyles, craftes, sotilries and delays,
that be in the lawe, whiche the lawiers
will neuer spie, because of theyz pziuate
succes sake, wherby the comen welth is
robbed. They be almost as cruel as the
wicked bishoppes and pziestes of Anti
chyste, save onelye that they robbe vs
but of our tempozall goodes, and not of
our faith.

Of pzo promoters, which may wzoogfully
by the lawe of England trouble
a man et cet.

The viij. Chapter.

Heare

Here a other as wel as that
oz worse. Wha an unrea-
sonable law is this, that it shal
be lefull toz any wyche par-
ty to commense an action ag. in str. a p.
honest man, in as fa se maters as can
be diuid. And if the case be soch that
the kinge haue any interest in the mat-
ter, oz tha it anye thinge toucheth the
kinges p. ofight, although it be founde
falle by the law, ad that the law passerh
with the true honest mā, yet the villa-
ne p. moter shal not only scape punis-
shemēt wozthily deserved, but also shal
paye no p. nny to the pooze true mans
charg. s. And why? because it toucheth
the kinges p. ofight, as though it were
lawfull for the king to robbe oz trouble
hys subiectes w. zong fully. Oh wicked
lawes, how cry al the p. phetes ag. aist
th. m. and the makers of th. m. wherfo-
re be ye learned yemen of h. p. rle mēt
that ye may be to refozme these so wy-
ked lawes, lest ye be partakers in th. ar-
de with the makers of thē. lest at lēgh
(as the p. phete warneth) the lord be

C if w. z. arh

wꝛath with you and plage you / that ye
perish from the ryght way et c. **A**n
lawiers and oher will make obiections
to this / and say / it were no reason they
shuld be sewed / foz it is a comū welth
wherfoze the kinge shuld paye no chargs.
To whom I answered as thou art
blind in Gods woꝛde. so is this a blind
obiection. Admit that it were a comen
welth **I**f the promoter sue in ryght a
the defēdaūt be cast / no doubt the kings
part is recouered enerye penney (if the
party be so moche woꝛth) well than / let
the gaines of that which is recouered /
X bear the losse of him which is wꝛofu
ly sewed. And this is to be considered /
because the Promoter payeth no chargs
though he be cast / it is a great coz
ging to him / to trouble his neighbour /
foz he knoweth the woꝛste is to beare
his owne charger.

That all iudges and pleaters shuld
lyue vppon a stipend et c.

The ix Chapter.

Now

De' wold I wiſh a thing wo
uerous needfull to the comu
ne wealth, yet by the waye of
petition (although the kinges grace be
bound in conſcience ſo to do) that in as
moch as his grace is come to great ri
ches, by rentes in maner innumerable
of the abbey lādes depoleſed (which was
ryghtfully done) for which cauſe I ſay
his grace is bound to ſtudy ſom waye/
that part of the yokes of his ſubiectes
maye be eaſed, as I thinke no one way
better than this. In as moch as men
be naturally geuen to trouble one an o
ther and comunly the wyddow and fa
therles, ſād ſuch as lacke riches and frē
des, be put ever to the worſt by reaſon
that the riche filleth the purſe of the la
wiers, which the pooz is not able to do
and therfoze his cauſe is not heard, for
comenly the lawier can not vnderſtā
the matter tyll he ſteale his mony. For
this cauſe I ſay I wold wiſh that ſuch
as preache befoze the kinges grace and
his cancellers alſo, wold moue him by
the waye of petition, to put part of the

landes to some godly comen welth. As
to geue a stipend to al and every man of
law that sitteth as a Judge or pleater
at the barre i any of his high courts tho
row the reame that every one may lyue
(acorde to his office) lyke a lawier and
not lyk a lord as they do with such goo
ds as they haue gottē by robbing the poe
I meane not but that the lurers shall
x pay for writting all thinges but for cou
sell or for his pleating to pay nothing.
And writings also had no li se nede to
be looked vpon for in diuerse courtres
for writting one syde of a shete of papere
in which shall not be past x. or xij. lynes
he will haue ij. groores where as i pēs
were to moch. Wel to the purpose a for
said and that the lawier shal tak no pēny
of no mā. I meane nether the iudge nor
the pleater at the barre in payne of los
sig his right hād. and to be banished fro
pleating for euer. Which wil be a occasiō
tha the poe shal be heard as wel as the
riche and than wold they discourage mē
to trouble theyz neighbours wrongful
ly where now they be maintayners of
do

Disorde for their Pryuate lucre: sake
which pryate lucre of the lawiers is a
haupte to set men to gether by the eares
in the lawes


Of the cruelnesse and subtilties of the
augmentacion and eschequer.

The x. Chapter.

If that the kings grace knewe
of the extortion, oppression and
byperbe that is vled in his two
courtes, that is to say, of the augmēta-
ciō and eschequer, but specially of the aug-
mētation. There hath bene moche spea-
king of the paynes of purgatorie, but
mā were as good in a maner to come in
to the paynes of Hell, as into epyther of
those two courtes. For if the king haue
neuer so litle interest all is ours. So by
the subtiltie of the lawe, for their oune ad-
uantage they make many times the king
to robbe his subiects, and they robbe the
king agayn. Loke vppon the clerkes of
epyther of these courtes. At his incūm-
be he shall bring in maner nothing, but fū-
ne and flouke, within a lytle space shall
pur

purcheſſe xx. xl. l. li. / oz. lii. hūdreth marke
ke a pere. Well it is a comē ſaying among
the people. Chreſt for thy bitter paſſiō
ſaue me frō the court of the augmētaciō
I haue knowen diuerſe / whiche haue
ſpē moche mony in that court / and yet
at lēgh they haue geuē ouer theyr mar-
ters and had rather loſe all their expēs
ſes than to folowe it / to endleſſe and ſo
chargeable is that court. And there is
ſuch oppreſſion and extorcyon in theſe
ij. courtes. that all the ſubiectes of the
realme (ſo farre as they dare) crye out
vppon hem.

Of the prolonging of the lawe / and of
certain abuſes of the ſame. The richa.

 Lord God / who loketh for
any breſenelle of ſures in the
lawe. but men be differēd frō
tyme to tyme / yea from yea-
re to pere. and drawne out of ſuch a lēgh
with prolongacions and be at ſuch charge
that I know many men which haue
geuē ouer their right rather than to fol-
low the lawe / ſo profitable it is to the
lawiers

lawiers / to the great damage of the com
men welth / yea euen in the comen lawe
be there great abuses / and anongh ma
ny other / this one I note / that the plai
tyf shall many tymes spend as moch as
the matter is worth before the deteoat
shall make hi answere. This no doubte
is an vndoying to the pooze / ad a defecte
for the rich / for in so long hanging befo
re he can come to any point / the rich ma
werpeth the pooze . Cut shorther your
proccesse for shame / for that might well
be determined i one terme / which ye do
i iiii. And now a daies the lawe is eded
as a man is trended / yea and eue in the
chancery there are many abuses / and a
monge other this is one / that the defen
daunt shall be sworne vppon a book / and
shall sweare falsly / and so it shall be found
by the court / and the matter shall passe
agaist hi with plainife / so that the court
seith by theyz owne sentence and iudge
ment / that he is perjured / ad yet is there
no punishment for periurig in that ca
se. And why? All for the profight of the
court. For if periury wer punished in
that

that case/as it shuld be in that and in all
other/than shuld the court lose a greate
somme of mony in the yeaere / ffor than
wolde but fewe men so boldlye defend
wzonge causes as they doo/ but wolde
seke to agre with their playntyfes/ and
pay their due / ad make recompense for
iniuries as they commit. I doubt not/
but if my lord chanceler did pöder well
this matter / he wolde be the firste that
shuld see a remedy in it. An other thing
also woorthy to be looked vpon / is this
A lord/how mē be tolled frō one court
to an other: yea and that for small mat
ters/and in manifest and plaine causes
euen vpon a plaine obligation. This
matter is surelye needefull to be looked
vpon. Make noz admit no iudge to sit
in any court/ onles he be able/ rightfule
lye to iudge anye matter oz cause / that
shall be commenled in that court. And
being sufficiei to iudge such causes / wh
at shame is it to remoue it from that
court to an other / as though the kynge
were more Gronger oz more Juster in
one court/ than in an other/ which sure
ly is nothyng but a buckler and defecp

for the wicked ad rich to pꝛolobg delaye
and to wery hym that is in the ryghte.
Make no iudges therfoze (I say) but
soche as be godlye learned / and able to
iudge betwene man and man. And let
all thynges be fynysshed in that court
where they be begonne onlesse men ap-
peale in cause of Life and death / or for
greate ad wighy matters / which may
be brought to one head court of the re-
alme / And to haue no remouing but to
that one Court / as it was in Wholes cy-
mr.

Breake downe som of your courtes
for ye haue to many, beig so filchily mis-
nistred. The court of the marshalle / I
ra neither thinck / Ipeake noz write the
tenderesse and vntreasonable charges
of that courte. if the king knewe what
bovterye were theye vlsed / I thynke he
wolde neuer suffer them moze to kepe
courte or els he wolde loke other wyse
vpon it. It is metuell, but onely that
GOD is Mercifull / that fyre descends
not doune from **HEAVEN** / and des-
troy that court / and the augmentacyō.
The

That kynge and lordes of prysons shuld
fynnd their prysoners at their charge suf-
ficient fode: et cet. The. xij. Chapter.

N See also a pitiful abuse for
prysoners. Oh Lord God
their lodgyng is so bad for
hogges, and as for their meat
it is eneliough for dogges, and yet the
lord knoweth they haue not inough
therof. Consider all ye that be kynge
and lordes of prysones, that in as much
as ye shal by any man fro his meate
ye be bound to gyue him sufficient fode
for a man, and not for a dogge. Consider
that he is thy brother and the Image of
Christe, if he beleue and repence for his
wicked ded, what so euer he hath done.
And if he offend the lawe, let him haue
the lawe (as afore is sayed) accordyng
to the offence. If it be death, than let
hym dye, and for the tyme that he is in
thy prysoun, vse hym lyke a Christyan,
for to put a man to death vncōdem-
ned is to commit murder. And to put
a man in prysoun and to prouyde no meate
for him so that he sterue for hunger bes
fore

soze he be condemned / is no lesse thā to
put him to death. Wherfoze it must nes
des folow that they which put men in
pzeison / and suffer them to dye foze hun
ger / are no lesse thā murtherers. furs
thermoze perchaunce thy cruelnesse in
ministring vnto him soch euyl lodging
and woꝛse fare / may cause him to fall in
to despaire / and so thou foze not minis
teringe vnto him that which thou arte
bound / mayst be partaker of his despe
ration. Many times also true men cōe
into pzeisons / well / whether he be true
oꝛ false. pet let him be vsed lyke a man /
and not lyke a beast. In some pzeisons /
though it be but foze the pleasur of a ru
lar / he shall beare his owne charges /
which be so vntreasonable / that it is nes
desfull to be reformed / foze soche as be
poze pzeisoners / ad foze the helth of their
bedye desir to be in comunes / ande to
haue a bed / he shall pay .iiij. tymes moze
foze it there than in the derishe Inne in
England beside the charges whā they
be quit / ad pet neyther his fare noꝛ his
lodging shal be very gay. It were moze
conues

concurrent; that the keepers of prisons
hād a stipend as pointed vnto the; than
to lye by polling the poore prisoners;
ā to augment their sorrow. An other
thing also cometh to my minde which
is woderous nedefull to be looked vpon.
Ther lye in the marshpallē diuers poe
re men; some haue liē. vi. p. a. viij. prais
cōming vpon sue for lād. som for oze
and some for lesse; whe. her their spile
be good or bad I knowe not; but by rea
son their aduersaries be stronger than
they; they haue found the means to cast
thē in prison; ād neyther can they come
to their answer; nor knowe what is
sayd against them; nor yet be suffered to
depart prison; but lye there more like
dogges than men. Yea and likewise in
newgate there lye seruantes by the cōs
mādmēt of their masters. Alas; what
ā heuy case is it? it were mete ād needs
sary; and a thing to be earnestly desired;
that what so euer he be; that imprison
neth anye partō without a iust cause or
due proses; that he were cast in prison hē
self; so long as the other party laye there
wrongfully;

longfully/ and also to forget the halfe
of his goodes or landes (which as shal
be found better of them both) to be diui
ded in ij partes: the one to the kyng/ and
the other to the parson wofullly imp
soned/ this were a good inawfull for the
tyrauntes and oppzessers / and yet but
rightfull and charitable. No doubt eve
ry aldermā of london hath powr which
they vse often for theyr pleasure / and to
accōplish theyr tyranny / that they may
cast a pooze mā in pꝛisō for certein day
es. And whan his dayes be expired / he
borroweth his brothers auctorite / and
so may goo thow the xxiii. aldermen
Pea many tymes they pꝛisō men for
theyr frendes pleasure: though the par
ty have deierued no such punishemēt.
This is a cruell and heuy tyrannye and
yet there is no lawe to punish it.

That men which be accused for pꝛea
ching shuld not be committed in
to theyr accusers handes.

The xiiij. Chapter.

¶



What reason is it / or what chur
tā will say / that it is right lau
dable or lauffull / that whā is.
mē be at any controuersie of
a matter of lyfe ād death / the one shuld
be put into the handes of the other / as
learned mē have had in times past with
Bishoppes / and yet have bene put into
their handes as pzeisoners / wherof diu
se tymes deth hath i sued / as that be exā
ples of late dayes : Was not one with i
these ii. yeares murdered in the bishop
of winchesters lodger : ād than the mat
ter was forged that he hanged him self.
Have ye not a lyke example of hurre al
so : and it is meruell / that any that is in
theyr custodye / is not eyther poisoned
or murdered were it not the hight pzo
uidēce of god to pzeserve the whertoz I
say it is not lauffull / that any parson that
pzeacherh / teacheth or wziteth the lawe
of the Gospell / shuld be put into the hā
des of the Byschops / with whom they
contend. And why shulde not both
partyes be put in pzeison / yf the matter
be tryed / as well as the one : And if the
bishops

09.
bishops the selues (acording to right)
shuld be pnt in pzelon/as well as those
whom they accuse/vntyll such tyme as
the matter were tried and heard befoze
an indifferent iudge/ they wold not be
so hasty in accusing. Pea what reson is
it/ that bishops shuld haue any pzelons
at all/ but that al men shuld be bzought
to the kings pzelon? For it is manifest
to all the world/ that all shauelings wh
ich bear the mark of that abhominable
whore of Babylō (Rome I meane) be
not onely parcyall/ but also in dede the
very enemies of Chzist ād his mēbzers/
euen as were their pzedecessours Cay-
phas and Annas of Chzistes owne na-
turall body. Bysshops ought no moze
to be lords of pzelons/ than was chzist
and his apostles/ which were ofte im-
pzeloned/ but they never pzeloned man/
wherefoze it is manifest that they be as
gainst Chzist. Whye rulers/ whye than
suffer ye them to haue pzelons in their
houses/ where they torment men most
cruelly/ ād pzeuert them of their sayth
most suttlylly/ ād murder the also? Pee
D not so

not so secretly / but **GOD** seeth them
though the world seyth the not. What
pestilent courtes haue they / in which
was neuer innocent found / but whan
to euer .ij. false knaues shall secretly ac-
cuse a man / although he were as igno-
rant as a chyld of .ij. daies old / yet must
he either dye / beare a fagot / or recant / or
at least priuily beare a fagot of cusses
in his chamber as **Moze** did / so that who
so euer come into their clauyes / may not
escape quire / belike many times they be
the accusers the selues. But what rea-
son / yea what extreame cruellnesse is it /
that eyther in that courte or any other /
any man shuld be condemned to death /
and haue not the witness to com face
to face openly in the court / and openly
to be swozne. And if the witnesses be
found periured in that case / let the euen
haue the same death / that the prisoner
shuld haue had / if he had bene found gil-
tye. ffor who so euer sekith the death of
an other wrongfully / is worthy to ha-
ue the same him selfe rightfully. Where-
fore ye that be in auctoryté / loke vpon
this

this nedefull matter / and consider the
wordes of the prophete David / ye eate
bp my people with a litle pice as men
ble to eate breade. Reforme / reforme /
though ye wyl not for the loue of God /
yet for feare / that the vengeaunce of God
lyght not vpon those lawemakers one
lye / but vpon other also / for that cruell
lawe that was of late made / that a man
shall be condemned to most cruell deas
th / and not to be brought in to open ius
tice / as were the seruantes of God / Bar
nes / Barret and Jerome so that he shall
not answer for hi selfe. I thinke there
were neuer so cruell lawes made vnder
the sonne as the most part of the lawes
that haue bene made with in these few
yeares past. Death / death euen for try
fels / so that they folow the high p^ristes
i crucifieng Christ sayig / Nos habemus
legē / et secundū legē nostrā debet mori /
we haue a lawe and by our law he ought
to dye / this mori dye / dye / went neuer
out of the p^ristes mouthes sens that ti
me / and now they haue popsoned the rē
pozall rulers with the same. Allet / serch

D ij the scriptures /

res (which be against you) and repent
in tyme. And ye that haue bene the auctors
thors of such actes, like to redresse the
for discharging of your owne conscience
If ye loue the lord follow the example
of them which grounde all their iustice
vppon Gods woorde as in dyuerse cy-
ties in germanye this directyon is take
for those that be heretykes in dede as be
the anabaptistes and suche other. Their
directyon is this/ they lay no snares nor
griances to catch mennes lyues fro the
as doo our forked beare wolues/ but in
face any heretyke do hold any vngodly
opinion contrary to the scripture/ and so
be a teacher or a seducer of the People
in theyr wicked sectes/ than shall he be com-
maunded to come afoze the iustice wher
as shall be certein learned men/ whiche
shall dispute and open the scriptures vn-
to him/ and fatherly exhort and comaund
de hi to leave it. If he soo doo/ he is by
therly receyued into the congregatyon
freely/ and not lost and turmoiled as our
forked dragons do with Chyristes mens
byes. And after/ if he continue in his wic-
ked

kednes / or at the first wil obstinately co-
tinue and resist the manifest truth / thā
they banish hī their contrey or citie bpō
payne of his head. And than if he wyl
willfully or rebelliously pzeume to co-
me into their couētre or town which he
was forbiddē / he shall lose his head as
ryght is because he bzeaketh the cōmaū
dement of the temporall powers / and
not for his faith sake / neyther put they
any man to death for their faiths sake /
for faigth is the gyfte of God / as wyte-
nesseth. S. Paul in the fyrst Chapter to
the Philippians / so that no man can ge-
ue an other faith. Now lett all men iud-
ge / whether these mé or our bloudye bps
shops goo nere st the scripture.

Of lordes that are parsons and bicars
The xiiij. Chapter.



That be lordes and burt
gers of the Parliamen-
house I require of you in
the Name of all my poore
bretherē / that are English
mé and mébers of Chyristys body / that ye
con

consider well (as ye wyll answer before
the face of almighty God in the day of
iudgemēt) this abuse / and sé it amended.
Whā as antichrist of Rome durst open
ly with oute any byler / walke by and
downe thozow out England / he had so
greate fauor there / and his chyltern had
toche craspe wittes (for the chyltern
of this world are wiser in their genera
cion thā the chyltern of light) that they
had not onely almost goren all the best
landes of England in to their handes /
but also the most part of all the best be
nefitis / both parsonages and vicarages
which were for the most part all impo
pped vnto the m. And whā they had the
giftes of any not impropered / they gaue
them vnto their frendes / of the which
always some were lerned / for the mon
kes found of their frendes chyltern at
scole. And though they were not lerned
yet they kepte hospytalité / and helped
their poze frinds. And if the personage
were impropered / the mōks were bōd to
deale almesse to the poze / and to kepe hos
pitalité / as the wytyngs of the giftes of
such

such personages and lādes do p'aynly
declare in these words, In puram ele
mosinam. And as touching the almshouse
that they dealt and the hospitalyte that
they kepte / everye man knoweth that
many thousandes were well relieved
of them / and might haue bene better / if
they had not had so many greate men
nes hoxses to fede and had not bene over
charged with such ydle gentylmen / as
were neuer out of the abbays. And if
they had any vicarage in their handes /
they set in sometime some sufficient vis
car / (though it were but seldome) to
preach and to teach. But nowe that all
the abbays with their lādes / goodes and
improperd personages / be in tēporall
mēes hādes / I do not heare tell / that
one halpeny worth of almes / or any
other p'ofight / cometh vnto the people
of thole parishes. Your pretence of
putting downe abbays / was / to amēd
that was amisse i thē. It was far amis
that a great part of the lādes of the ab
bays (which were geuen to b'ig vp lers
ned men / that might be Preachers to

kept hospitalité / and to geue almesse to
the pooze) shuld be spend vppon a fewe
superstitiousmonkes / whi ch gaue not
xl. pound in almesse / whan they shulde
haue geue if hondreth. It was a misse
that the monkes shuld haue personages
in theyr hādes ād deale but the xx. part
ther of to the pooze / ād preached but o-
nes in a yere to thē that paid the tithes
of the personages. It was a misse / that
they scarcely amōg xx. set not one suffi-
cyent vicar to preach for the riches that
they receiued. But see now / how it that
was a misse / is amended for al the godly
pretense. It is amended even as the de-
uell amēded his dames legge (as it is in
the prouerbe) whan he shuld haue set it
ryght he bracke it quyte in peces. The
monkes gaue to lytle almesse / and set v-
nable parsons many times in their bene-
fices. But now where xx. pouūd was ge-
ue yerely to the poze / in moze thā in C.
places in Englande is not one meales
meate geue. This is a feare amende-
demēt. Where they had alwayes one or
other vicar / that eyther preached or hy-

red some to preache/now is there no vicar at all / but the fermer is vicar and parson all to gether / and onely an old cast a waymonk or frice which can scarcely say his mattens / is hyred for xx. or xxx. shillings meat and drinck / yea in some places for meat and drinke alone with out any wages.

I knowe and not I alone / but xx. Mmoo knowe more than v. C. vicarages and personages / thus well and gospely serued / after the new gospel of Englād And if a man say to the fermers / why haue the peple no prechers / seing ye haue the tythes and offring ye shuld find prechers. They wyl answer / we haue hyred the personages of thys or that lord / and he or he is parson or vicar / we pay for the tithes and offringes to the lord that is parson. Well than / I saye vnto the my lord parson and vicar thou doest wrong / to haue personages and vicarages to haue the tenth pyg / the tenth sheafe / the tenth lambe / goose / flece. and so of all other thinges / seing that thou art no minister nor no priest of christes church

teach/noz do any office of a parso oz of
a vicar/but polle and pyle. What canst
thou say of thy self my lord parson and
vicar: thou wilt say parauēture/the kig
gave me the abbeye and all that longeth
thereto, which had the geuen him by the
parlament. Therfoze if thou speake a-
gainst my being parso and vicar though
I nether pzeach noz teach/noz yet pzo-
cure none to do it for me/thou art a trai-
tour/ for this the xij. article of our cre-
de added of late/ that what soeuer the
parlement doth/ must nedes be well do-
ne/ and the parlamēt oz any pzoclamati-
on out of the parlament tyme/ can not
erre. Therfoze let no man be so hardye
in payne of death/ to speake oz complay-
ne/ for the redress of any thing that is
done a myse/ eyther by the parlame nt
oz by any pzoclamacyon. If this be so
my lord parson/ than haue ye brought
Home home to your owne dozes/ and
geuen the aucthorité to the kinge and to
the parlament/ that the carnal bishops
gaue vnto the pope/ which was thys/
Si papa et ce. If the pope thozow hys
tau

fault shuld send infinite thousandes to
to the deuell / yet must no man speake a-
gainst hi. And if ye haue geue the same
auctorité vnto the parlemēt that the pa-
pystes gaue to their generall counceles /
that is / that th^y cā not erre / and what so
euer is ones determined i a general cou-
cel must nedes be true / and of no lesse auc-
torité thā the gospel / if this be so / it is al
in vaine to loke for any amēdemēt of as
ny thing. And we be in as euell case / as
whā we were vnder the bissshop of Ro-
me / if we haue all the lawes of hi cōfir-
med with fyre and death. Surely the po-
pish bysshops / whā they were robbed of
the pope of Rome / they wold nedes ha-
ue a pope / and therfore they wold haue
made the king theyr pope / and they gaue
hym aucthoritye to do all thynges In
Englād / that the pope did in Rome / as
to forbide mariages certē tyme in the
yeare / and thā to sell licences for the sa-
me / to sell licence to eate flesh in lēt. And
the popes pꝛoctor saide that he myghte
make saintes also. And least there shuld
māt any thig to a perfight popedō / the
bysshops

bishoppes caused a proclamation to be set
out in the kings name/that from hence
forth the ceremonies of the church that
were of the popes making/ shuld no mo
re be take for the popes ceremonies but
the kings/ and so they made the king fa
ther to the popes children. But I asu
re/ though the bishoppes wold make the
king pope he wold not tak it vppo him
And I trust that every daye more and
more his GRACE shal spe their wps
lye Popishe intets. But to you my lozs
de parsones/ how can ye defend your sel
ues if a man shuld bzing this argumēt
against you / and proue you all theues/
that haue personages and vicarages in
your handes/ and can not preach. Chyist
saith Johan the x. he that entreteth not is
to the shepfold by the doze/ but climeth
in a other waye is a thefe and a murthe
rer/ but ye entred in an other way/ wher
foze ye are theues and murderers. That
ye come not i by the doze / I wil proue it
thus/ Chyist is the doze/ but by Chyist
ye came not into the shepfold/ that is/ to
be parsons and vicars/ for ye grāt that ye
same

x

came i by the act of parlamēt / ad the act
of parlamēt is not Chzist / for it is not
confirmed by Chzists word / therfore
ye came not by Chzist / and so be ye the
ues and murthcers / as your workes
proued of late / in shedding of the blode
of so many true prechers ad shepardes /
which spent their lyues for their shepe.
If this argumēt be not strong inough /
what say ye by this? All they that come
befoze me (sayth Chzist) are theues ad
robbers / ye come in to the shepefold be-
foze Chzist / ergo ye be theues and rob-
bers. To come in befoze Chziste / is to
be a parson or a vicar befoze Chzist send
him / And ye came in befoze Chziste sent
you / for he sēdeth none to be shepardes /
but such as he knoweth to be able to fee-
de his flocke / ergo he neuer lē' you / for
he knoweth you vnable to doo that of-
fice. And thus to conclude ye be theues
and robbers / for a these commeth not
but to steale and to kyll. Wherfore giue
ouer your perionages to learned men /
ad enter not in to other mennes voca-
cions to rob the ministers both of theyr
office

office and of theyr liuing/ that ye be not
punished of God. But if ye wyl nedes
be parsons and vicars still/ and haue al
the Drosightes of the parsonages/ ad
will haue all/ even to the tythe eg of a po
ze woman that hath but two hēnes/ ye
must haue the paines that belōg to such
parsons as you be/ Heare what almighty
te God saith vnto you my lordes/ which
will be parsons and pastozs/ Ezechuell.
xxxiij. If I saye vnto the wicked thou
shalt die the deathe/ and thou speke not
vnto him/ to kepe the wicked from his
waye / the Wicked his owne selfe shall
dye in his wyckednes/ but his Bloude
shall I require of thy hād. Marke wel
lord parson/ for this is sayd to all them
that are parsons/ ad take wages and ly
uing of the peple/ as tithes and offrins
ges/ for feeding of the with Gods woꝝ
de/ or els by what title canst thou chalē
ge the tythes/ loke wel vppon this mat
ter/ and byld thy conscience vpo Gods
woꝝde.

Of lordes which are shepardes.

The xv. Chapter,

Whan



Whan the spiritualty was in
prosperité, and had the upper
hand in the reame, they dyd
farze excede the tēporall loz-
des in couereousnes, but after they had
a fall, and the lordes hauing theyz spoy-
les, the same pocke that was in the cler-
gies wine and cloths, hath so infected the
gētelmē of the tēporalitie, that they cā
not be content with the sufficient lynes
lodes that their fathers left them, but
they wyll inhaūce, not onely the rentes
of theyz landes perely (which they nede
not to do) but also to gett ryches, they
will become parsons, vicars, myllers,
malons, and shepardes, so that no man
that was wont to lyue by his shepe, can
now haue any pastoz for thē, by the rea-
son that lordes floks eat vp the corne me-
dows, heathes and all to gether. These
gētelmē wil say, that we wil kepe no or-
dze, whan we bzeake a ceremony of the
pope. But what ordze kepe they, that ne-
uer toke ordze in their life, and inordinat-
lye take the liuig of the ministres of the
church, and thrust them selues into other
mēnes box

nes vocation. And where as they shuld
be lordes and rulers/ they become par-
sons and shepardes/ and marchantes/
so that no man can have any luyng for
them/ it were necessary/ that this were a-
mended. and that no lord had moo shepe
thā be able to serue his house and he doth
excede/ to forsee his whole stocke/ halfe
to the king/ and halfe to the cōplayner.

Of first frutes both of benefices and
lordes landes. The xv. Chapter.

FOR as moch as we have de-
nyed the popes name/ it is cō-
ueniēt that we also denye al-
his naughty condyciōs ther
with/ that al the whole pope with all po-
pistry may be vtterly denied and banish-
shed. The pope ex plenitudine potesta-
tis made a law that every bissshop shuld
lacke the fyrst yere all the frutes of his
bissshopryke/ though the bissshop were
so worthy his liuing the first yere/ as
the worthiest of all the apostles. And
he ordeined/ th at these first frutes shuld
ney

neither be geuen to blynd nor lame, but
to hym selfe, to mayntayne his pyrre.
This condicion of the pope is now con-
firmed in England with an acte of the
parlament, wherby not onely bishops
must pay the first frutes of their bysh-
oppes, but also every parson and vicar
of his benefice, and every lord the first
frutes of his lades. In which act the
popes condicio is not put away, but is
is. ij. partes greater than euer it was.
For wher the bishops only did pay the
first frutes than, now the parsons pay,
the vicars pay, the lordes pay, and in co-
clusion all men must so ofte, pay pay,
that a man if he toke not good he shold
thinke, that the lacye papa were transla-
ted into English, here is so much pay-
ing on every side. But I iudge, that the
kings grace was never the cause of this
paying, but they whom the vengeance of
God both hath and will punish. Where-
fore I thinke, if the parliament which gra-
ted the king the first frutes, wold restore
them to the good sheperdes agayne the
kings grace could be as wel cōtēt to see

pe out this vncharitable pay pay / as he
was to put out of his realme that Ros
mish papa / specially sige it is cleane cōs
trary to the word of God / ād plain rob
bry if mē durst so call it. Heare what
the scripture sayeth of the liuig of preas
chers. Thou shal not mosele the mouth
of the oxe that treadeth out the cozne /
that is to say / he that taketh paines to
expound the scripture / ought not to be
defrauded of his lyuig / for his labour.
And seig that God forbade that no day
the oxe shuld be moseled frō his meate /
he that shuld iij. daies mosele a labozing
oxe / shuld bzeak Gods cōmādemēt ma
nifestly. And he that shuld mosele hī vp.
xij. daies ād allowe hī no meate at all /
shuld be wonderd at of all men. And
every man wolde say / that he had done
the labozig oxe wzing / ād contrary to
nature also. ād that finally he had broke
the cōmādemēt of God. And shal not he
thā do a Chzistē precher wzing ād bzeak
Gods cōmādemēt / that moseleth hī for
the space of xij. monthes / though he ne
uer so diligently treade out the cozne of
Gods

Gods word, that the people may eat
and digest it: Yea surely, though. x. M.
generall counsels and as many parlia-
ments had determined the contrary. Let
not men blyd their consciences so moche
by the actes of the parliamēt, for whā
God shall say at the day of iudgement,
why haste thou taken my mynisters
liuings frō the first yere that they
fed my flock? Thinke ye, that God will
allow this excuse I did it by the graūte
of the parliamēt, whā as the act of par-
liamēt is cleane contrary to Gods word?
Nay verely, he will not allow it, for ye
ther the minister is able and doth his
duety (and so is woorthy his meate the
first yere) or els he is vnable, and so nei-
ther woorthy to haue wages the first,
nor yet the second or third. It were
therfore well done, that it were iacted,
that he that preched not, shuld haue no
wages, accordig to the worde of God,
qui nō laboret, nō manducet, he that la-
boureth not let hī not eate, and that the
first, ij. iij. and al other frutes of bñfices
after, shuld be geuē to the precher, that
C ij. labourerth

laboureth in the lordes vineyard. And
as touching the first frutes of yong lordes
lades/ every man can se. what harme
may come ther of. The lord hath oft
times whan he dyeth iii. score seruantes
Now if his sone want the first frutes
of his lades/ wherwith shal he find his
fathers old seruantes? He must bidde
them shifte for them selues/ and so they
must take standinges in shoters hyl/ in
newmarket heath/ and in stangate hole
And so this paying of the first frutes
is the cause of great theft/ robbry/ mur-
der. For comonly the great theues and
robbers/ are the masterles ad castaway
courtiers/ or popous bishops seruantes/
that have no wages of their masters.

Of particular tachmentes. etc.

The xvij. Chapter.



Another thing very nedefull
to be looked vpon/ is this/ that
whā any marchaūt or other
by losse of goodes/ by fortune
of the sea/ euil seruantes/ euil detters
by fire or other wyse/ come to an after
deal

Beake and not able to paye his credite at
his due time: but by force of pouerte is
constrained to demaund longer time: thā
ye haue a parcial lawe in makig of cack
mētes, fyrst come first serued: so one or
ij. shalbe all payed and the rest shall haue
nothing. And comūly ever the rich shal
haue the fordel therof by this cackmēe
to the great dammage and oppressing of
the pooze. For lightly the rich haue the
fyrst knowledge of such things. Wher
fore in that case, it were a godly way to
make it in Englande as it is in diuerse
countreys whā any such chaūce fallerh
that than the moost in nōber of the cre
ditours, and moost in somme, shal bid
the rest to doo and geue lyke tyme as do
the moost of the creditours. And if it be
duly found, that the man be so farre at
afterdeale, that he be not able to pay his
whole Credite in Reasonable Tyme,
that than the lawe may bind them, that
euery man may haue pound and pounde
alike, as farre as his Goodes will go,
leauing him som what as the lawe shal
think good. And this lawe shal be both
nepgh

neighbourly and godly.

That the rulers of the earth ought to
be in the gates. The xviij. chapter.



Another thig mete for all
rulers / even from the low-
est to the highest / to cō-
shyre and redresse is this.
Alas / how long shal men
waite and geue attendaunce vpon ru-
lers befoze they can come to the speach
of them: and how many porters be there
also to stoppe men fro coming to theyr
speche: whā he is past one / he shalbe put
backe at the secōd / or if he passe the secōd
he shalbe turned at the thyrde / onlesse he
be rich or have great frēdes. Oh ye kings
and rulers for the loue of God that
ye shuld ad oughe to haue vnto hi that
both made vs of nought and whan we
were lost by our Synnes / Redemed vs
with the bloude of his sonne / study the
Scriptures and here shall ye see / that
iudges and rulers / yea euē the kinges / sa-
te in iudgemēt in the open gates / as ape-
reth in the second of the kinges the xix.
chape

Chapter. Deute. the xvi. the second of
Closas the thyrtyd chapt. And why saie
they in the gates but that the peple/ yea
even the poozest/ might come and open
hnto the king his owne cause? Chan
were there not so many riche lawiers/
whych be the poplon of the lawe. For
the reuerence of God ye kinges and ru
lers/ eyther syte in the open gates agai
ne/ or else let your gates/ ye eve all your
dozes/ even to your pryue chamber/ be
wyde open/ for certein howzes/ and that
every day in the yeare/ eve on Easterday
and all other dayes/ yf nede requyre as
thou mayest perceiue. Exody the xviij.
Judge the peple at all seasons etc. And
consider what qualities a iudge or a ru
ler shuld haue/ they must be me that fea
re God/ and that are true/ ad hate coue
tuousnesse/ as is described in the same
xviij. Chapter/ How many such rulers
be in England? Yea they shuld also iud
ge the people rightuouly. They shuld
not wze the law/ be parcional noz pes
tak^r reward/ for giftes blynd the wyses
ad peruert the wordes of the righteous

It foloweth in the text. Here ye may see
that it is nedeful (as I have touched be
foze) that iudges and all other pleaters
in courtes haue stipendes of the king
and there vpon to lyue. For here ye see
that the scripture saith / gyftes peruerse
the wordes of the righteous / that is
to say / for the gyftes sake they wyl not see
the right of the poore / and so they turne
right into wroth / wherby the poore be of
te oppressed. In germany / as namely (i
Argentine) the iudges and lords sit o
p^rly every day in the ycare / in their tow
nehous / laue ones / on the soday / and the
also if nede require. And there they eat
continually theyr diners and suppers
so long as they be in office / by cause they
may alwayes be p^rsent to heare the com
plain^t of the poore / yea euen the poore
man in the citie or contrey / may boldly
com to their hal or stoue / they being at
diner / and no mā so hardy as to take the
by the sleve / to lee them from the p^resen
ce of the rulers. And there may he open
his matter him self without his charge
able man of lawe. And he shall be heard
and

and shall not be answered: Tarp Syr
knaue: tyll my lordys haue dined. Dn
ble Germaines: God hath made you a
lyght vnto al rulers in the world, to ru
le after the Gospell.

A godly admonicion/for the abolishes
ment of diuerse abuses/that gods glozy
onety may be sought.

The xix. Chapter.

I can that counsell seke a
godly refozmacio of things
misused whan the counsell is
self hath wicked priuileges:
Whertof accozing to chrystes comā
dement (Mathew the vii.) Pluck out
the beame of your owne eyes fyrst and
than ye shal the plainper see the moate
in your Neighbours eyes. See that
ye breake fyrst such vnnighbourly/vn
brotherly pea and vngodly pryuyleges
as ye pour selues do entoy against right
and con science/and than shal ye the bet
ter se to seke the comen welch. Ye haue
a priuledge which is this: that if a lord
a knyght oz a burgess of the parlyament
house

house or any of their seruants / owe by
to any of the kings subiects any sōm of
mony (be the debter neuer so rych / and
the credito:r neuer so poze) he shall by
the pꝛiuilege of the parliamēt not paye
one penny. so long as the parliamēt en
dureth be it neuer so long. What if any of
them or theyꝝ seruātes haue done to a
ny man any trespas or iniury he maye
not also trouble them. What is this / but
a maintenaunce of wyckednesse? And

X how cā wyckednes abolish wyckednes?
but rather increase it. ffor the Lordes
take looke vpon these thinges and so a
lowe the cōūsel of. S Austē / let custō
me geue place to the Truth / so that the
truth may rule all thinges. Also ther is
an other thing / woꝛthy to be looked vpon
which is this. Many noble men and ge
telmē reaine seruātes / and neuer geue
thē pēny wages / ād scāt a cote / for some
be faine to pay for theyꝝ owne cotes / ād
spēd al that they haue of theyꝝ owne ād
of other mennes also / hoping oppon sō
reward / ād wḥā he seych that al is spēt
than he wold depart and dare not. And

gap

gay he must goo lyke his fellowes/ and
now his trendis fayle him/ what reme-
dy? forsoth shortly even so watch for a
houget. An other sozt there is/ and they
be lyght ridig mē/ already/ and they will
liue like gētilmē. And for his bukler oz
shild/ he wil seke to be retainig to some
noble man oz gentylman that beareth
rule i the count oz cōtry/ though he pay
for his owne liuery. And the noble mē
and Gētylmē which shuld be the Dunis-
shers of theft/ be the chefe maiteynets
of robbry by this means/ of iē they rob
and be not taken/ but in case he be takē/
eyther he shall haue fauour for his mas-
ters sake/ oz els bzaggi it owt with a car-
de of .x. ye even tace it out that neither
the plainiue nor the .xij. men dare cast
a thefe. Wz if all this wil not help/ thā
procure they the kings pardon. Wh
noble rulers/ pethat be Christen in es-
de/ take hede/ that ye abuse not your
auctozite receyued of god/ for if ye hāg
one that hath offerred the lawe/ and
pardon a nother/ be ye not thā parcial?
And no doubt it ye pardon a thefe oz a
murtherer/

murtherer / and they commit that offence
agayne / so be ye partakers of their wick-
kednes. For why? if ye had done iustice
afoze / that offence had not ben committed.
Wel make a prouiso / that no noble nor
vnnoble man / shall retayne any of the
kings subiectes wihout lawfull wages /
And set a penalty therupō. Moreover
In as moche as it is open vnto all the
worlde / that we haue long walked in a
falle religiō / and haue had confidence in
vayne thinges (as in the tradicions of
mens Imaginations) seke to refozme
these thinges and to set forth Chyistes re-
ligiō that we may honour one God on-
ly as the scripture teacheth vs / And to
leauē worshiping and callig byd any crea-
tures in heauen or in earth / for he is a
gelous God / and will haue no other in
his sight. Crodix. Se therfor that the
people may be taught / that they haue
but one mediator / like as they haue but
one God and one redemer. And a way
with your superfluous holydaies / for i
one holday is moze Idlenes / wherō
no glotony vled / thā in x. workidays.

Also

Also away with al your Idols and Images
both great and smal. For it no b hoze X
ought to be suffered in the congregaciō of
God (as it is written in Deuter. the.
xiii.) Thā ought not the great & hoze
to be banished only but the small also.
Wherfore / saying the scripture calleth
Images & hozes / Jerem. the. iii. And
that ye haue rightfully put downe the
great Images / with which the people ha
ue committed spiritual fornicaciō al the
rest euen the least also / are utterly to be
abolished / if ye will take away the occa
siō of spiritual fornicaciō or Idolatry
fro the people. How can ye for shame suf
fer your selues and the peple to crepe to
a crosse which will rot / seig the scrip
ture forbiddeth saying / nō adozabis ca
neque coles / that is to say / thou shalt
goue the neyther inwarde or out ward
worshippig. Is not this an out ward
worshippig of an Idol / to crepe to the
crosse / and to kysse it? What is it else?
Furthermore / banne it & hoze dē and
other abhominable vices / not to be na
med / fro your priests and let them that
will

will haue their wiues/as they had i the
primatiue church as had. S. Peter/as
appeareth/ Mathew the. viij. and. S.
Paul/Philipp. the. iij. For to forbid it
as our bishops do. S. Paul calleth it the
deuels doctrine/ the first to Timo. the.
iiij. chapter. Now therfore if ye will be
leue the holy goost speakig in Paul/ as
ye be bound to do if ye will beleue i God/
thā shall ye plainly se/ that the bishops
which forbid that and such other lyke/
contrarie to the scriptures/ be deuels.
Thyrdelye to dempne that auriculare
cōfessiō which is the prey chamber of
treasō of the bishops. And let the people
be taught to confesse them selues to the
lord with a repētā hart/ Whō only for-
geueth sinne and to cōfesse and recōcile the
selues to their neyhbours/ whom they
haue offended/ which haue the key of
losing in that case. But as it is nowe
blesed (namely in axyng of vayne questy-
ons) it doth not myniss synne/ but in-
creseth it. Wroude also/ that prayer and
fastyng may be set forth/ accorpyng to
the scrpyture/ And that the sacramen
tes

they may be ministered in the mother tong
And that all the service in the church may
be taken out of the scripture / the old tes-
tament and the newe (all inuented ser-
uice is a parte) and let it be said and sō
ge all in the mother tonge that all maye
loue and prayse god together / and so shal
we knowe / how to prayse the lord. If
ye do this / as ye be bound / the vndoub-
tedly shall the good workes appointed
in the scripture flourish among the peo-
ple / as namely to beleue in one god one
ly to helpe the saintes in this world / to
decke and fede the Image of God / these
and such other shall we than do of loue
and not seke nor think to be iustified by
thē. But now to show Gods helpe / to
bryng these godly actes and such other to
a good and godly purpose ye must first
downe with all your vayne chārces / all
your proude colleges of canons / and spe-
cially your forked wolues the bishops /
leauethem no tempozall possēssions / but
onely a competent livinge. An hun-
drezth pound for a bishop / his wife and
Chylderen / is Inough. If he be an
honest

honest man/and preach Chast. Sincere
rely/he can not lack beside if he do not
it is to much. And let there be no more
degrees among them/ but priests and
bishops as it was in the primitive cha
urch. Now for the goodes of those chas
tres colleges/and bishops for the lordes
take take no example at the distributiō
of the abbey goodes and landes but lo
ke rather for your erudicion to the god
ly and politike order of the Germanes
in this case. Which diuided not such go
des and landes among the princes/loz
des and rich men that had no neede ther
of/ but they put it to the vse of the comē
welth and vnto the prouision for the
poore accordinge to the doctryne of the
Scripture.

That one priest ought to haue but one
benefice and one ferme/one ferme.

The xx. Chapter.

THys thig is also to be looked
vppon/ that euen as one mā
may haue but one wife/ so let
one priest haue but one bene
fice

fice/ for if he haue moze flockes thā one
to kepe / he wyl never feade them both
well. And if that be not a liuig for a mā
his wife ād his Chylderen / as some be
not / than ioyne him to the next parish/
wherby the poze may be at lesse charge
with the prest. The popissh prestes wil
make a mocke at this / whiche hipocri-
tes I sed to the x^r chapter of Mathew/
where Chzist saith to his Apostels and
ministers of his cōgregation/ that they
shal not possesse gold/ siluer noz bzaſse et
c. how moch lesse then shuld they enioy
their Inordinate possessions. And euē
as apzist shuld haue but one benefice/ so
make that one mā/ of what degre so eū
he be / shall hold ād kepe in his owne hā
des oz occupieng no moze than one fer-
me/ maner oz lordship/ being a cōpetent
liuig/ as of .xx. pōūd yerly rent/ so that
it may be lawfull for one mā to kepe ij.
if they both together be not aboue .xx.
Pōūd/ but no man to kepe .iij. be they
never so small rent. This were a bzōs-
therly ād Godly act. ffor by your opzel
soz ād exzozciōers how be the towneſ

ff and

and villages decayed? whereas were
viij x. xij. yea xvi. households and more, is
X now but a sheepcote and. ij. oz. iij. shep-
pards. And one man shall haue. ij. oz. iij.
such things or more in his hands, that a
poore man can scarcely haue a hole to put
in his head for these great extortioners.
So if ye like this godly redress, where
as ye haue a few in a country, which be
inordinate rich extortioners and a great
multitude of poore people, than shall ye ha-
ue but a few poore and a great number
of a meane and reasonable substance, and
few poore, and little extortioners, which
wolde be no small ease to the Comune
wealth, here shall all Inclosers, grossers
by of fermes, extortioners and oppres-
sors of the comune wealth, be offended at
me and call me heretick and traitour, but
all soche I send vnto the fifth chapter of
the prophet Esaie, where he sayth, wo
be vnto you which ioyne one house to
another, and bring one land so nere vnto
another, till ye can get no more groun-
de, will ye dwell vpon the earth alone
at sette? ye extortioners, learne to feare

God/ and marke what/ and how behe-
mently the holyghoost speaketh here in
the pzophet/ wylle dwelle vppon the
earth alone? here is a fearfull sentence
foz you.

Of the inhaunling of the custome/
which is against the comun welth.

The. xx. Chapter.



Another greuous burden
spzong vp of fewe yeares
past/ is the inhaunling of
the custome of wares ins
ward/ which was grated
foz certein yeares to helpe the king toz
warde his warres/ and yet but vppon
a condicio/ that the king shuld be a shild
and defence of the marchaũtes goodes
against all pyzates and robbers vpon
the sea/ and to make the good such goo
des as shuld be taken. And now it is
not holden foz certein yeares/ but as it
were foz ever. And from a subside/ to
a custome/ and yet the marchaũts not
defended according to the comnāt neys
ther/ wherby many an honest marchāt
hath bene vndone. This burde is not

If ij pzeiu

preiudiciall to the Marchaūtes onely/
but it is to the gret Damage of the
whole realme also. For why? al warres
be raised therby v. in every hundreth ād
somme moche moze, so that the comens
bye al things so moche the deier. I thik
if the kings grace knewe what a burde
it is to the comens and with what es
uel wyl his marchaūtes pay it, he wold/
I doubt not, be content with the old sub
sydy, that is to say, a certein of every far
dell, the st. a pound, tale of what soeuer
it be, as was in old time, and as it is in
flaūdes, and over all the Emperours
lādes at this daye. Wh that men which
be about a king, wold be as ready to ge
ue counsell, to do rightuousnesse, ād to
seke discharge of theyr pices consciēs
and the weal'h of his loule, as they be
to enueigle him, to roke his comens,
seking the onely pzoffit of the body, as
though there were no world after
this or as though the king of all
kinges sawe no further thā
a mortall
pince.

agods

A Godly aduise ment / howe to bestowe
the goodes and landes of the bisshops.

The xxij. Chapter.

Although there be many god
p minded / I trust in the par
liamēt house / which can de
uise wayes p nough to employ
the goodes and landes of Bisshoppes /
deanes / canōs / and chantries / to gods
gloze / to the comē welch / and to the help
of the pooze (as there are wayes ful ma
ny / w^ho so listeth to staop them) yet I
thinke my self bound / partly to writte
myne aduise / in some thinges which be
moost nedefull. ffirst part of the map
be distributed to the poze maydens ma
riages and poze householders as to the
Blind / Sicke and lame onlesse it be the
one halfe of the place to come to the ki
nges Grace / for this Purpose that it be
turned fro the corne of the realme And
of their remoyals let viij. oz. x. poune
and not aboue of every hūdzeth be graū
ted to the king that he therof map haue
homage / as chiefe lord and king / as reaso

is. And to ease the comēs of subsidies/
whan nede shall be / that the pooze and
middel sort of the People may be eased
therby / the reste to be employed vppon
pooze Cities and townes / and to the pro-
uision of the poze / as part of it to be let
to pooze occupiers / to every citie / accor-
ding to the number of the occupiers in
the same. And let every occupier haue ac-
cording to hys nede / and every one to be
bound brotherly for an other / ioynlye
to the King. That is to say / the whole
towne as many as haue any part of the
mony / and the first yeare to pay no en-
tres / but every yeare after viij pound of
every hundred pound / that the somme
maye encrease and not decay. And make
a prouiso / that no cloth be made / but
in cyties and great townes / and the town
seale to be vpon every cloth / which town
shall make good all such fautes as shall
be found in their clothes. And agayne
also that the clothiers shall kepe no fer-
mes in the contrey / except it be one for
hys owne prouision / and thus shall ye
have true cloth made and every neigh-
bour

bourlyue by other. The lordes and gentelmen by theire londes / the marchaūte only by his Merchandise / the clothier by makinge of his cloth / the farmer by tpyllyng his land / and byeding et c.

Item part of these forsayde goodes may be employed to this vse / that in euery hundreth / good towne or citie / certain houses be mainteined / to lodge and kepe poore men in / such as be not able to labour / speck / soze / blind and lame / and euery one of them to haue wherewith to liue / and to haue poore whole womē to minister vnto them. And for Chyristes sake ye rulers loke vpon your hospitals whether the poore haue their right there or no / I heare that the masters of your hospitals be so fat that the poore be kept leane and bare inough / the crye of the people is heard vnto the Lord / though ye wil not heare. Now to our former Purpose agayne / let Physicians and Chyrurgians be founde in euery suche town or cyté / where such houses be / to loke vppon the Poore in that Town / and in all other Joyninge vnto it and

¶ iiii they

they to lyue vppon their stipend onely/
without taking any pēny of their poze/
vppon payne of lousing both his eares
ād his stipend also. Item in diuers head
Cities and good townes let scooles be
mainteined, ād lectures to behad in the
of the .iiij. tōges/ Hebrewe/ Greke/ and
Latine/ and the readers to haue an ho-
nest stipēd. Item in every such cytie ād
town to haue a certein nōber of pooze
mēnes Chilperen / founde of free cost /
tyl they be of good age and well learned
Item the encrease of the mony that is
to say .iiij. pouūd of every hundzeth / to be
bestowed vpo poze couples at their ma-
riage to begin the world withal. The
se wayes and such lyke / may those goo-
des and landes be bestowed of another
sozt thā to find such a sozt of belligods
and yole stout ād strōg lozrels as ye ha-
ue done / yea a sozt of dzōken buffardes
and thus haue the Germaynes (where
as the gossell is receiued) bestowed the
goodes and landes of su:he Abbeyes as
they haue suppressed. And I thinke no
godly hart can be against this deuise.

Now

Now therfoze I exhorte the higher po
wers in the name of the euerliuing god
that if they will not loke vppon the spi
rituall extorcioners (I say bishoppes/
canons and chan. c. ers) for the Zeale
which they ought to beare to the cōgre
gation of God / neyther for the loue of
God that they ought to haue to the co
menwelth and to the pooze / Yet let the
remember it for their owne welthes sa
ke. And let the kigs grace cōsyder / how
tyrānouſlye by the vertu of the wicked
mammon they vſed part of his pꝛogeni
tours / kinges of Englād / as Willjam
Rufus / Henry the second and king Jo
han / rede the ſtoꝛies and ye ſhal ſe part
of theyꝝ knauerye / yet is the beſt made
to cloke their wickednes. It were hard
to ſay / whether they were the aucthoꝛs
of the commocion in the noꝛth oꝛ no. I
think it is as wel poſſible for the occa
ſiōne Sea to be withoute water / as it is
for them to ceaſe muſinge of miſcheſe.

Alamētaciō for that the body ād
taylor of the pope is not baniſhed
with his name. The. xxij. chap.

Th



O merciful father of heauē
Icā never lamēt inough / to
heare the Gospell thus blas
phemed / to be named a thig
causing sediciō / whā it is the only cause
of concord and peace in consciēce vnto
the faithfull. Yet these bishops / deanes
and canons of colleges / with other the
popes shauelinges according to theyr
old wont / shā not to blaspheme this
holy word / by al the suttile meanes that
can be deuised. How besy were they to
stepe the puttig forth of the greate bible
and to haue had the bible of Thomas
mathew called in / but the lord strēgth
ned the hart of the prynce to set it forth
against their willes / yet how shāfully
haue they and their mēbregin many pla
ces of Englād dzruen men frō reading
the bible: yea and Boner bishop of lōdon
shamed not in the yeaere a thousand fy
ue hundredeth and fortye / to p̄sone one
porter and other / for reading in the by
ble / which if it be not heresy to G D D /
thā what is heresy. And if it be not trea
sō to the kyng to deface his iniuncciōs /
than

than what is treason: and agayne / if it
be not theft to the comō welth / to steale
from thē their spiritual fode. thā what
is robbery and theft: and even in the begin
ning of the last parliament in the yeare
a thousand fiue hundredeth and. xli. how
did they blaspheme / rage and belye the ho
ly gost / sayig it is not rightely trālated /
and that it is ful of heresies and that they
wold correct it and set out one rightly /
soner can they finde fautes / thā amēd it.
Who percepuich not your wicked iten
tes / that in the meane time ye loke for
the death of the king / whō God pꝛeser
ue to his pleasure: O ye blind philisty
ans / the scripture is full of sentences /
which teach men to knowe you / and to
beware of you. I cā not blame you
though ye ffight agaynst GOD and
his Worde. to shut it vp frome the Peo
ple / for why? Who so ever Readeth or
Heareth the contentes of that Booke /
and beleueth he holy gost / shall playne
ly see / that ye be the verye enemies of
God and so shall cast you out of their cō
science / where ye haue long sitten in the
place

place of God; wherby alsove shuld lose
your great riches and auctorite, which
makerh you to roare like lions to teare
like beares, and to bite like cruel wolues
and to sting like adders. No doubte one
bisshopp, one deane, one colleage or house
of canons, hath euer done moze milchefe
agaynst Gods word, and sought moze
the hinderace of the same, than x. houses
of monkes, friers, chanons or nunes
euer did. The kings grace began well to
wede the garden of England, but yet
hath he left standing (the moze pity) the
most foulest and stinkyng wedes, which
had most nede to be first plucked up by
the rootes, that is to say, the pickyng
thistels and stinking nettels, which still
standing, what helpeth the depoling of
the pety membres of the pope, and to leaue
his whole body behind, which be the pou-
rous bisshops, canons of colleges denes
and soche other. Surely it helpeth as
moch, as to say, I will go kill all the
foxes in .i. Johans woode, because I
wold haue no moze foxes bred in all En-
glad. We say we haue cast the pore out
of

of England / how so Askepe / seing he
cam never in England / howe can he be
cast out therfore? some will say yea his
tributes and other pollages be take fro
him. Wel / thākis be to God we be som
what eased of our tempozal and bodely
burthē. But there be greater things in
this matter / thā that / which will orde-
red / we may say / and ye not / that the po-
pe remayneth in holly styll in England /
save onely that his name is banished.
For which his body (which be the Wy-
shops and other shaveligs) doth not one-
ly remaine / but also his taylor / which be
his filthy tradicions / wicked lawes and
beggery ceremonies (as .s. paul called
thē) yea and the whole body of his pesti-
ferous canō law / according to the whi-
ch iudgement is geuen thow the tra-
me / and men condemned to death after
the p̄script of it / so that we be still in
Egypt / and remayne in captivité / most
griuously ladē by observing and walkig
in his most filthy doctz as aforesaid / which
is a misty and endles maze. And so long
as ye walcke in those wycked lawes of
Antychrist

an tþhziſt the pope and maynteyne hyſ
knights the biſhops in ſuch inozdinate
Riches ad vnlaufull Auctozite / ſo lóge
ſay I / ye ſhall neuer bānyſh that mon:
ſtruous beaſt the pope / out of Englād.
Yea and it ſhalbe a meane in pzoceſſe of
tyme / to bzing vs into a tēpozall bonda
ge alſo again / and to haue h. m. reigne as
he hath done lyke a God. And that kno
we our fozked cappes right wel / which
thing maketh them ſo boldly ad ſhame
leſſy to fight of their Gods quarell / as
gaiſt chziſt ad his word. The biſhops
of England neuer roke ſo great paines
to defende the pope and his kingdome /
as they haue done ſins the kings grace
toke rightfully frō hī his accuſtumed
pollages / which vſurpedly he had oute
of this reame. To pzoue this to be tru
what bloode haue they ſhed / ſyns that
tyme / of the beloued ſeruaunts of the e
uerliuing God / for pzeachig / teaching /
wzitting and walking in the truthe / as
Teukibery. Bainam. Frith. Bilney.
Barnis. Garet. Jerō. with diuerſe o
ther in kent / ſaliſbery / ad diuerſe other
places

places. And William Tindall the apostle of England (although he were burnt in Wabate) yet he felt the bishops blessing of England / which procured him that death / which he looked for at their hands. Nevertheless I doubt not but that all these be of the number of them / that S. Iohn speaketh of in the apocalypse which lye vnder the altar / till the number of their brethren be fulfilled which shall be layne for the gospels sake. I resherse not their names for any praise to be given to them / but that the congregation of Christ may laude and praise the euerliuing God / for giuing them grace to stand so faithful in the lord to the ende leauing vs the victory / which is part of your spiritual comfort. For God promisseth the preachers and ministers of his word / no other reward in this life. And thow the preaching of these poore wretches (but our castles in the sight of the world) he hath wrought this / that whereas the king was before but a shadow / or at the most but halfe a king / now he doth whollye Raigne thow
they

their preaching. witting and suffering.
But now to the tyrāny of the bishops/
ones agayn/ which besydes the murthe
ring of these saintes. how haue they be
witched the parliament house in makig
such viperous actes as the beast of Ro
me neuer made him selfe: for the Pope
neuer made the mariage of priestes/ to
death and such other. Thus by your sut
tilties and moost crafty wyles/ ye ma
ke the peple so abhore the name of the
Pope of Rome for a face/ and cōpell
them to walke in al his wicked lawes.
And the worde of God which we saye
we haue receiued is not nor can not be
suffred to be preached and taught pure
ly and sincerely/ without mixig it with
your inuented tradicions and seroyce.
For who soeuer doth (standing faithful
ly to it) he shall die for it. Thus you
may see/ that the thinge whiche we saye
that we haue cast of/ we receiue/ cherish
mainteine and walke therein/ and agai
that thing which we say we haue recei
ued by the craft and tyranny of the bis
shops/ is abhored/ despised/ taken for
a seoyz

called new learning / and mē be dꝛiue frō
it for feare of losse of goodes of punishme
nt of body / and dāger of death so weak
and frayle is our flesh . What a lamēta
ble thing is this / that men shuld be dꝛi
uen frō the gospell of Chꝛist / the gladde
tidings that bꝛingeth peace i cōscience
to the faithfull / that is forgeuenes of
sinnes in Chꝛistes blode . By these frus
tes al mē may know / that they be moze
natural to their wicked father the pope
thā any childe can be to his naturall fa
ther . And that shal the reame fele at the
cāge of a pꝛince or at such time as they
loke for / onlesse God of his very mercy
bꝛeak the wicked cōncils of thē . What
is the cause / that the bishops be so dily
gent to sitt so often vpon the bi. wicked
articles / but only that they be a stablis
hing of the popes auctorité . be thou sus
re . Nowe therfoze / that same God wh
ich gane grace to Achab to harken vnto
the voyce of Elyah / the .iiij. of the kings
the .xviij. to the confounding of the fals
e pꝛophetes / gyue our noble kyng that
same grace / if it be hye Godly wyll and
G pleasures

chang

X

pleasure to harken to the godly learned
to confound and destroye all the false p^{ro}s
phets in England: and than I am su
re there shall not be remaining one p^{ro}s
pous byshop in the realme. Wherfoze
to open the cōclusion of this litle lamen
tacion/ if ye will banish fozeuer the an
tichrist the Pope out of this realme/ye
must fell downe to the ground those rōt
ten postes the bishops/ which be clous
des without moisture/ and vterly abos
lysh al and every his vngodly lawes/ des
crees/ Traditions and Cerimonies
without significacions/ foze they waite
but foze a tyme/ to robbe som noble man
of his wit/ as they wold haue doē with
the Marques of Exetoz. This is as sur
re/ as Wyndchester receaued a letter frō
the pope at his brig at Regesburg. Al
these filthy dregges ones expelled/ shā
make no lawes but such as shalbe agre
able to Gods word/ and so shall ye d^{is}
ue out antichrist and his membes/ oze els
neuer/ and thus we shal not only auoide
our rempozall boundage/ but also our
spicitual captiuitē/ to hich this is most
to be

to be despyzed. And surely seing there is
no powe vppon earth aboue the tempo-
ral/ to redresse cyuile maters/ comē wel
thes/ and to chaūge wicked lawes/ and
euell customes/ and in asmoch as the bys-
gher Powers be fullpe certifyed by the
scripture/ that as the pope is enemy to
the Gospell/ so be his children the bys-
shops (which thing is open and manis-
fest to as many as will not wilfully be
blind) therfoze/ I say/ I cā not see how
they can suffer the thus to reigne/ per-
secuting the letter sfoz the of the gospell/
but that they be partakers of their inis-
quite/ and spzynkled with them in the
bloude of the rightuous.

A comparison betwene the doctrine of
the scripture and of the Bishops of Eng-
land.

The. xliiij. Chapter.

Now to! I speke no further
against the particular Pope
foz a smoch as every bishop
is now a Pope. And that ye
maye the plainlier see/ that the proude
Brelates the Bishoppes (I meane)
be very antichristes/ as is their father

of Rome/ I wil recite certei doctrines
of the Scripture manifestly taught by
the holy goost/ the Prophetes/ Apostles
and by Chzist Iesus him selfe. And cō-
pare them with the doctrines of the bi-
shops/ ad thou shalt manifestly see/ that
their doctrine is as directly against the
holy goost as is light against darkenes.
First the scripture teacheth one god on-
ly thozout the Bible / and the Apostles
refused to be worshipped/ as the .xliij.
of the actes of the Apostles doth mani-
festly declare/ where Paul and barnas
bas rente their Clothes/ cryenge vnto
the People why do ye this? we be moz-
tall men lyke vnto you/ turne from the-
se vanities vnto the liuig God .et c. Li-
ke wylse the Aunge ll refused to be wor-
shipped of man. Apocal. the .xxij. with
diuerse other testimonies as the .xx. of
Exodi / the Psalmes .lxxvi. and .lxxxvi.
And agayne/ Images are forbiddē tho-
zow the scripture/ and hated of G^{OD}
whych cōmaundeth vs/ that we shulde
not ones bowe vnto them / Exodi. the
iliij/ and .xx. Leuiticus/ xxvi. And Sa-
lomon

to mon curseth both the Image and the
maker therof / sayinge the seking of the
to be the beginnig of whozedome in the
xliij. Chapter of the boke of wysdome.
Furthermoze reade the. xliij. chapt. of
Esay. and I doubt not / but if thou bele
uest in God / thou wilt not worshop noz
knele afoze any Image / for all the goos
des in the worlde. But now contrary to
thys doctrine / our forked Chananites
the popous bishops teache vs to wor
ship many goddes. If any mā aske me
how I proue that / I answer / what a
multitude of holydays haue they made
vnto saintes / as to the Virgin Mary
Paul / Peter / James / Johan / Corpus
Christi / et c. For what purpose do they
hold those holydays / but only to honoz
them as Goddes? Do they not make
men to fast their euens as though they
were goddes? Do they not teach vs to
praze and to crie to the for helpe? Come
to the labor of a womā that is a phari
sey / and thou shalt heare her cry and call
for helpe moze on the Virgin mary / than
she will vpon the euerlyuing God / who

is the only creatour and saviour of the
virgin and that moost blasphemously
saying / our lady haue mercy vpon me.
And lykewise vpon other of gods creatu
res. Now in these days they will say ha
ply / we teach not to worshop the as god
des but as mediators. I tell the that
is also a false and a deuylsh doctrine. For
the scripture saith / there is but one Me
diator and Intercessour betwene God
and mā / Iesus Chyst / the .i. to Tim. the
ij. Heb. the. iiij. the. ij. of Iho. the ij. the
Eph. the. iij. S. Paul did wel to name
Chyst that we may knowe / who it is /
though the Bishops will not for theyr
offerings sake / and therfore they wold
haue many mediators. It is euident al
so / that they teach me to worshop Ima
ges / for euery Church is full / and specy
ally .i. mary ouerpe in southwarke / for
gilded Images. And although by the
vertu of the kinges iunctions / diuer
se Idoles / be taken away / yet / Bonar
bysshop of london by the counsell of co
le his trayterous Popishe Chancellor /
one of Booles right scolars / although
be

he came fro hi vnder a pretēce/ to be his
depute as his frutes declare if they in-
differently were loked vpon by his de-
uelish couēsell/ I say/ his master shamed
not contrary to the same iniūccions to
set vp other in their places/ as in the bo-
dy of Baules church/ where as stode a
Idoll of the virgin mary/ of his feruēt
charité toward the maicenaūce of Ido-
latry/ that it shuld not vterly decay. and
of his cold loue / and fauour toward the
kinges iniunccions / set vp in the same
place an other Idoll of. S. Iohn bap-
tiste. And winchester at his beiga at Ba-
tyspone/ caused an Image to be gilded/
and payd for the gilding of an Idoll/ na-
med the schone mary/ that men of al na-
ciōs being there/ might se/ what fauour
he bare toward his pzinces iniunccions
Do they not by these actes condempne
the kinges depoling of Idols as moch
as in them lieth? Whi prīue traitors/ and
opē Idolatres. We wyl say they be ba-
kes for the vnlearned/ and therfor neces-
sary/ But how cā that be necessary/ whē
ich the holigost so diligētly forbiddeth?
Answer me cole with thy popish canō

labor? Agayne/ God in the old lawe ap-
pointed the seventh day to be kept holy/ cal-
led the Saboth daye/ for the which we
holde the Sondaye/ which our forefa-
thers ordeyned in the steade of the sater-
daye/ that the people shulde come to the
Téple/ to heare Gods worde preached
in theyre mother tounge/ wherby they
were edified to walke in amendmēt of
lyfe/ and to bypnye fourth the frutes of
our fapth/ that is/ good woꝝkes appoi-
nted in the scripture/ onely to Gods ho-
nour and the pꝛoffit of our ueyghbour
but yet not to kepe it so Idelly/ that af-
ter we haue heard Gods wooꝝde/ but
that we myght doo anye nedefull busi-
nes vppon the Sondaye/ as well as o-
ther dayes. And as for our holy dayes
of our owne inuentynge/ in whiche we
woꝝship the creatures of God/ the lord
hateyth them/ as appereth plainly in the
first of Clay. Psea God abhoꝝreth them
saith the pꝛoph. Amos .v. And Paul re-
bukeyth them that kepe such helydayes/
Gal. iiii. saying/ ye obserue dayes et cet.
I am asrayde least I haue bestowed la-
bour

bour bpps you in bayne. But our Idle
Bishops contrarpe to the scripture be
foze recited/haue bzought vs in bondas
ge/that in maner the fourth day in the
yeare they haue made holyday/and not
to God only/as all men knowe/but to
his creatures/ād how do the people has
low thē? In cōmig to Church to a sozt
of dōme ceremonies/and to hear mocht
i nuēted seruice/in a straūge tong which
they vnderstand not/noz yet. x. among
an hundzeth of thē selues. And thus the
people depart the churche as ēpty of all
spirituall knowledge as theye came the
ther/and the reste of the day they spend
in all wanton and vnlaufull games/as
dyce. cartes/daleig with womē/dāsing
ād such like. But if any man do any bo
dily woꝝk/though very nede for the mai
tenaunce of his liuing cōpell him there
vnto/he shalbe punished ād called here
tike to. And not withstāding this/they
are contēt with (thanks be to G D)
that if such an hreypke woꝝke euerpe
sunday in the yere/though it be on Eas
terday/for the kinges grace/oꝝ by hys
coms

comission / it is no offence / but lawfull
as though it were lawfull for the King
to breake Gods commaundment. But for
all that / if they feared not more the king
than they do God / they wolde punnyshe
them also. Whiche moost luttell and wylpe
cheues / what King or Emperour / yea
what Bishop or Apostle / can dispense
with Gods worde / which he ephet bid
deth or forbiddeth. Wher as chryst saith
thou shalt not put a waye thy wife but
onelye for adulterie / can all the whoole
woorde (O ye Antechristes) dispense
with me to put a waye my wife / but for
that cause onelye. If ye beleued rightly
in God / and lpyed in his feare / ye shuld
dispense therewith for none other cause.
More ouer the scripture teacheth vs
marriage to be institute of God / Gene. ij.
And honoured of Chryst with his pres
sence and first miracle / turning water
into wyne / John. ij. And as paul saith
Let every man have his wife / to auoyd
fornicacion .i. Cor. vij. marke / he saith
eury man / here is no man except. for
it is honorable saith Paul to the heb. ad
the

the bed thereof vndefiled. And in the
primatiue church it appeareth, that the
Apostels had wiues as Peter and Paul
as befoze reherfed, and Paul calleth it
a deuellish doctrine to forbid mariage
to them that haue not the gift of chas-
tité. And yet not with stāding our leche-
rous bisschops, oz rather sodomites, as
chaste as a sautbitch, take it for a vyle
and vnholly thing, for they forbid the
selues and all that beate the marke of the
beast antychrist to mary and haue procu-
red death to the that seke rather to mar-
ry than to burne, but to kepe whores
their owne lawe permitteth. Steuen
gardner, which was the chefe causer of
that wicked act, is it not manifest and
openly knowne, that he kepeth other
menne's wiues? which I could name,
and wyl do here after, if he leaue not his
shamles whozdo. If all the bisschops of
England were hāged, which kepe hars-
lots and whores we shuld haue fewer
pōpous bisschops thā we haue. Well you
bisschops, which had your married wiues
at the makig of that wicked act, and put
them

them a way for feare / loke wel vpon it /
for ye had bene better to haue suffered de
ath / thā so cowardly to deny the law of
the lord. Wherfore I aduise you in the
name of the lord / bitterly to repēt with
Peter / taking better hold / and receiuing
your wiues agai / yea though ye shulde
gyue ouer and forlake al your pompous
auctorité and vayne riches. And stand
fast to Gods word / even in the face of
princes / as did the apostels / the Chzistē
bischop. S. Ambrose / with all the fayth
full sort frō the beginning. Remember
what Chzist saith / he that denieth me
before me hi shall I deny agayn before
my heauēly father. And agayne / he that
holdeth the plough / and loketh back is
not mete for me and such other. For if ye
stop your mouthes / your talente shalbe
taken from you / and geuen to him that
hath. x.

Agayne the scripture teacheth vs to
confesse our sinnes onely vnto GOD
with a repentaunt hart / and to loke for
absolucion of them thorow Chzist. Da
nyel the. ix. Dauid confessed him to the
lord /

lord Psalm. xxxij. and. li. Manasses
made a right confessiō, as appeareth in
his prayer. If we so cōfesse our selues/
we shall gladly forgeue even our ennes-
mies. And in thus cōfessing our sinnes
to the lord with a cōtrite hart/repēting
ād turnig frō our sines/all that we ha-
ue dōe befoze/shal no moze be thought
vpon/but separate frō vs/so farre as is
the east from the west/as layth the pro-
phet. And whan we offend our neigh-
bours ād bzethern/we may not only cō-
fesse vs vnto the lord/but also vnto the
whō we haue offēded/ād be reconciled
one to an other/as Chzist teacheth vs
in the. v. chapter of Mathew/and Ja-
mes also in the. v. chapter of his epistle.
This cōfession taught vs the holy go-
ost long befoze antichzist had fōūd out
that filthy auricular cōfessiō to his gre-
sy shaueligs whicch was not from the
beginning/neyther shal be to the ende.
They teach men to poure their sinnes
in to the eares of their generacion/that
they may sit in the cōsciēce of mē wher
as God alone shulde sit. And agayne/
they

they heare gladly the cōfessio of hartolaters: that they may knowe where to spee-
de. And the lines beign puored i to their
eares by mouth / not regarding the repē
raunce of the hart / yet they take vpon the
to forgiue such sines / where as it is the
office of God only to forgiue sine. And
they do both robbe God of his offyce /
ā also deceiue the poze blind peple / wha-
ich thinke the selues to be healed / whan
they remayne lepers still. ffor their ma-
lice remaineth styll / euen agaynst theyr
frendes many times / ā that for small
maters / notwithstandinge their cōfessio-
on. As toz the key of binding ā losing /
the greatest part of the knowe no moze
what it meaneth / thā a busard. Oh ye
blasphemers / what ground haue ye to
stablish your suricular cōfession? Wap-
ly ye wil alleadge that place / where as
Chzist sent the lepers vnto the pzyt / lū-
ke the. xviij. which maketh as much for
that purpose / as to lay an onyon to my
litel finger for the tothache. ffor Chzist
sent them to the pzytes / onely to offer
an oblacyon after the Lawe / ande that
the

the Pzistes myght see / that they were
whole / and so after certeyn dayes to be
kept in for a trial / which expired and thā
they beig found whole / the pzistes might
admit them to com into the company
of the whole people agayne. Reade the.
xiiij. and xiiij. of Leui and thou shalt perce
ue the same. Chzist heled the peple of dy
uerse other diseases as of the palsy / blos
dy flixe / possessed with Deuels and soche
other / yet he never set none to the pzists
but the lepers onely / which he dyd / by
cause it was so appointed of G D in
Moyses lawe.

Item Chziste teacheth vs howe we
shuld pray not with moche Babling / as
the heathen doo / thinkyng to be heard
for their moche Bablyng sake. As
thet the. vi. (yet ought the prayer of a
Chzistya to be continual as he sheweth
by an Example of the lending of .iiij.
loaves as luke declareth very playnly
in the aleuenth Chapter / and agayn by
the parable of the iudge luke the. xviij.
Chapter) but we must pray in Lystig
vp our Myndes vnto our Lord God
and

and we must regard/that our mouthes
spirit and hart be eleuated to gether mid
fully in faith / for God is a spirit/and wil
be worshipped in spirit and truth/ Ihon
the. iiii. This techech vs the scriptures
but our forked hipocrites teache vs to
number our prayers/ to say so many sa
birs Psalters with long mattens and
evensonges and that all in latin/ which
the lay people vnderstand not. How cā
we pray/ or worshyp god a right/ whan
our hartes knowe nor yf our mouthes
lauded God for his bñfites already re
ceyued or els that we demaunde any pe
ticion? Against such kind of prayig. S
Paul fyghteth with the swoord of the
spyzit in the. xiiij. to the corinth. And al
so the pzophet Esaye in the. xxix. chapt
sayig/ In baine doth this people appo
che vnto me with their Lyppes / their
hart being farre away frō me etc. But
our shauelinges teach yea and cōmaūd
their shauelings/ that they be bound to
ouerronne their seruice from the begin
ning to the ende/ and than good inough
wher soeuer the hart be/ but if ther lack
but

hart be / but if there lacke but one berse
bnsayd / they haue a grudge of cōscience
and meane that all their labour is losse
foz the which cause I my selfe i my day
es haue sayed many times .ij. hundze .ij.
and fifty aues to one ladis. **W**alter be
cause I wold be sure to say inowe. **F**oz
soth it may well be called liplabour.

Item the scripture teacheth vs what
true fast is and how to fast / in the .lvij.
of **E**say / that is to say / let the out of bōs
dage which be in danger / to breake the
oth of wicked bargāns / to let the oppres
sed goofre / to deale thy bread to the hūz
gry / to bring the pooze fatherles to thy
house / to couer the naked et ce. **F**oz such
fast / **C**hrist offereth vs the kīgdome of
his father / **M**atthew .xxv. **W**hich teas
cheth vs also / that whan we faste / we
shuld not fast to be sene of mē but vnto
the father / **M**at the .v. **B**ut our belly
godsteach / pea cōmaūd vs a contrary
fast / appoītig vs dayes to absteyne frō
fleshy. **T**o the which fast / not onely the
strōg / lusty and helthy parson is bound but
also the sicke / poze and nedye / which hath

H scan

stant nature to beare the body. And though he hath not eaten a good meale in viij. days before, yet must he fast their appointed days. And that not only to the honor of **GD** but also for the honor of the saints his **CHURCHES** preachers and some also for the honor of the pope as the Embrig days / so loth be the bishops that they fathers antichrists remembrance should decay or be forgotte. And where as Chyriste Teacheth / not to fast to be seene at me / they wyl haue all the world to knowe whā they fast / for they pzo clayme it openly alx sye in the church the sonday before saying / such a day ye shal fast in the worship of this or that. .f. And yet though he haue abstinence of fsh / so that he surfeit or drink till he be dronke they passe not / nor their lawe reprove hā not. But though very necessity cōstraine a poore mā to eat a morsel of flesh vpo their appointed daies / he is an heretick and must do penance. And if he will sticke to it that he may so doo by Gods lawe (as he may in dede) he shall dye herfore. Is not this a Miserable thyng? No Anne denieth this / that

if any man fele his flesh pꝛone and res-
py to a wickednes/ it is necessary for hi
to absteyne frō meates/ not onely flesh
but all other meates that may pꝛouoke
him to any concupiscence vntyl he haue
mōzified his flesh and made it subiect and
obedient vnto the spiryt/ but this must
not be done onely vpon certe in appoin-
ted dayes/ but every day thꝛout hys ly-
fe whan soeuer he shall fele his flesh so
enclined and bē. And their fast shall be a
remedy/ to swage the raging of his flesh
And it is good to be vñd of sigle pꝛsōs
and of such as be absent from their pꝛo-
fellowes/ and pꝛicked to filthines. And
this is the fast whiche. I. Paul spreketh
of vnto the Colos. Mōzifye your mē-
bres vppon earth et c. but to teach that
mē are bound to forbeyre or absteyne frō
meates moze one particular day thā an
other/ or moze frō one kind of meate thē
frō an other (seing God hath created al
to be receued wyth thākes geuing) it is
a deuylissh doctrine, as Paul witnesseth
the. i. Timothy. iiii. Item Chꝛyst
sayd vnto his Apostels/ which were bil-
shops of his Church/ that they shuld be

seruaunts and ministers. and not **J**do
les as ours be, saying: the kiges ad loz
des of the gentiles raigne ouer the; and
they are called gracious **L**ozds; but ye
shall not be so, but he that wyl be gres
test among you, shall be your minister
and he that wyl be chefe, shal be seruaunt
vnto all. ffor the sone of man came not
to be ministred vnto, but to minister vnto
other, and agayne. **C**hrist saith: it at
foxes haue holes, and the byrdes of the
ayer haue nestes, but the sonne of man,
hath not where to rest his head. Such
possessioners were the Bishops of the
primatpue Churche. Nowe ye may
opely se that our lordly apostatacs fro
Christ, be nothig lesse than ministers oz
Euangelicall bishops. ffor they be ma
sters, gouernours, rulers, lozdes, pre
and most greatest lozdes. And they wil
be commissioners in maner in every tes
porall mater. And they be also of prins
ces ad kinges counceils ad abassadours
for princes. But wo is vnto that cite,
town, cotrey oz realme, wher they rule
in counsel. And comely it spedeth vnhap
pely

pely to that realme/ were they be ambaf
Y sadours/ shortly after. ffor some mische
fe followeth moze oz lesse/ oz els they fai
X le of their purpose/ as some did within
these. ij. yeares/ thanks be vnto god oz
nely therfoze. And wher as Chypst had
not where to hyde his heade/ how cōtra
ry be they vnto hī ād to his apostles also
whose successours they wyll be called/
whā they be nothig les. What lordes ha
ue moze gozgiours houses thā they? yea
fewe lordes like them. What a cocarrice
sight was it/ to se such an abhominable
sozt of pōpous bishops in lordly parla
mēt robes as wēt befoz the kīg at west
mūster the. xvi. day of January i the ye
re. 1541. euē to the nōber of. xviii. wher
as. iij. were inough to poison an whole
worlde: what godly redzesse/ to set forth
the chypstē religiō oz refozmaciō of thi
ges foz the comē welth cā ther be hoped
foz/ wher such a sozt of vipers be: ād spe
cially wher they beare such a swige/ as
winchester do h/ to whō the greteft nō
ber of the bishops do leane: how blid be
the tēpozall rulers styll/ to suffer such a
kings

Kingdome to Raygne amongst them:
Every Manne mape see / howe vnlpyke
they be vnto paules mynde. i. to Timo-
the. iij. who saith / that a bishop must be
the husband of on wife. Now it is euident
they wil no wiues / but whores as ma-
ny as they lyst / and if any of christes bys-
shops take a wife / after the .ij. warning
x they wil burne hi. Honestly appareled /
saith Paul / and how piously go they lyke
moners / disguised from the comon people:
Paul saith / heretours / of who / of the po-
ore / no / of who thā / of lozoes / knightes
and me of law / that they may defende their
poyssh kingdō. Paul saith / apte to tea-
che / but they beadle / and teach nothings /
and if they teach any thinge / what teach
they: euen that Paull writeth of vnto
Timo. the doctrine of the deuel / making
the word of God of none effect thowom
their tradiciōs. Paul saith / not geue to
filthy lucre. But where are so couetous
wretches i the world / as our shaueligs
are: he that denieth the but one grote / of
that whych they do but say to be there
right / how wil they tesse hi i the law: yf
they wil serue hi as they serued master

honne/or els bring hi to the fter. Now
all men may se that their qualities agre
with pauls descriptiō/as rank poyso
doth with wholsō remedy. Item the
scripture teacheth vs to beare the crosse
of Chyist/saing let every man take hys
crosse and follow me etc. And it teacheth
vs that crosse to be all maner of aduer
sity and tribulaciō/which we shuld bea
re for the Gospels sake after Chyist al
the daies of our lyfe/as Chyist saythe
in the. ix. of Luke/who soeuer beareth
not his crosse daily/can not be my disci
ple. And for this cause. s. Paull triou
feth so oft in his epistles/of that crosse
which he receyued for the Gospels sake
in the. ii. to the Cor. the. xi. Galla. vi. And
in diuerse other places. But our forked
And open ydolaters teache no such cros
se but because chyist suffered death vpon
a crosse (which is rotten many peres a
goo) they wyll haue men to worshop all
crosses which be but similitudes of the
crosse that is rottē. And how toze they
al me to crepe vnto that crosse at easter?
And if they cepe And geue no money they
shalbe couied hereticks/ thus for luters

take the greasy canonistes no sell the pe-
ple i ydolatry. O lord, how hast thou
plaged the worlde for Idolatry, forni-
cacion and adultery? which our bishops
pes can not se, because they can not spi-
ritually perceue a ryght the bnfite that
we receiued only in Chyistes blode thro
his passion. But they must haue a
crosse of siluer and gold bozne before the
which they worshippe. for they must se
with their cozporal eie, that which they
worship. But what sayth the scryptur?
who hath sene the similitude of god at a
ny tyme? they wyll not beare that crosse
of Chyist, that Paul speaketh of, the. vi
to the Gal. but they wyll crucifye vnto
deth al those which wold beare that crof-
se. Now most dere chrystians and specially
ye burgeses of the parlamēt, here I ha-
ue bzeuely touched certein thyngs, how and
what the holy scripture techeyth thow
the holy gost spoken and wrytten by his
prophetes. Euāgelistes and apostles, ye
and by his deare sōne also our onely and
full redeemer Iesus Chyist. Also I ha-
ue touched as bzeuely as I can, certein
thyngs

things how and what our bishops teach
whose doctrine is as directly against the
scripture of God / as antichrist may be
against Christ. And as they agree in the
se few things / so do they in all other.
Search the scriptur / and thou shalt as ea
sely know the enemies therof / as thou
mayest know a foxe by his furred taye
le. Howe can God and mammon agree: no
more surely can the popous bishops as
agree with the Scriptures because it be
wraieth the / it calleth the rauenig wol
ues in shepes clothig / Math. viij / Eze.
xxij. Zopho. iij. And do not their qualy
ties in alpoits agree with wolues: for as
lytle pite haue the bishops vpon a right
precher / writer or protestour of the gos
pell as hath a wolf vpon a labe in his ho
ger. There be examples ynough in our
dayes / how they haue costreyned cerre
me to recat. And where as the holygost
sayth that they shall come in shepes clo
thing / do not they come vnder the coloz
of gods word to confound both the word
and Christ therto / as moche as lythe in
the: I wold sayne are a question / whe
ther

seke

ther those that persecut or those whiche
are persecuted / be none like **M**anages
Thou seest that those which be perse-
cuted are very poore men in the sighte
of the world (alhoogh they be rich in
God) and neyther they nor none of their
Doctrines neuer persecuted. **M**an vnto
death they haue no rule / no power
no coth / no hoine / no sword / no lawe as
bishops haue. But the forkeed persecu-
tors haue vnicersurable riches and pos-
sesser of the sword etc. in their hands. **T**he
poore ~~seke~~ the bloude of no man but are con-
tent to spend their own bloud / to call al
men vnto **C**hrist by his word with the
losse of theyr liues. **A**l perfore it thou be
not wilfully blind and a member of a
tichus / thou mayst easely perceyue / wh-
ych be wofulnes and whych be lames. **T**he
scripture calleth the also dragons lions
Beaues / and such other names as in the
bij. of **D**i. **P**ro. xxviii. **E**ccl. xxij. and in
diuerse other places and all for their cru-
elnes and other correspondente qualities
whiche **I** will no further prosecute at
this tyme / because the matter is euident
enough without any further declaracion.

These rehearsal / cōteyning the some of
all that is hether to spokē. The xxv. cha

Now to touch the conclusion of
his my complainte / the effect
is this / that the body of this re
ame / I meane the comynalte / so is op
pressed and ouerpycked / as fewe Real
mes vnder the sō be by wicket Lawes
cruel tirauntes / which be excozioners
of the comē welth. ffor al men are geuē
to seke their oune priuate welth only and
the poze are nothinge prouided for. The
remayne also and continue stil in a per
petual bondage and spiritual captiuitē
for asmoche as we walke in all wicked la
wes / moost fylthy tradicions. and beg
gerly ceremonies of Babilon Rome I
meane / which the bisshops of the reame
cōstaine mē vnder the payne of death to
obserue by force of their inordinate ry
ches and vnlaufyl aucthorité. All which
abuses here in mencioned and innume
rable other / which be ipossible for me to
remēber. for the loue that ye haue vnto
god / and for the hope that ye ought to ha
ue in the merits of Christs bloude al ye
lordes. knights and burgesis / seke to res

dresse the; and let all things be reformed;
and let forth by the touchstone, which is
Gods word. So that fro hence forth
the glory of God may be sought in all
things; as ye haue in time past sought
the glory of me. And where as ye haue
sought every man his oune private or
particular welth; now seke your neygh
bours welth as your own. And where
as ye haue bestowed much riches vpon
the dead; and clothed stocks and stones;
now bestow it vpon the liuing poore sayn
tes; which be the Image of God as the
scripture teacheth. And let all thinges
be done of zeale onely for Gods truths
sake. And thus ye shall please God; and
cause him of his mere mercye to with
drawe his wrath; yea rather his iustice
fro vs; that is to say innumerable plas
ges hanging ouer our heads and bett agai
nst vs; which we haue rightfully deserued;
for castiga side gods word; and folowig
our oune Imaginacions. But in case ye
wil not so do; seing God hath so many
ways warned you (as by his ministers
preachers and writers) but wil stil play
the

the cananites and tirānies / wo doubtles
as God is God / so loke for some of the
plages of Egypt / which he will sodenly
led vpon you / whā ye thike least vpon thē.
Pea all the exāples of the bible declare /
that without diligēt refozmaciō and pro
foud repētaūce / the realme of Englād a
bout all oher realmes vnder the Sūne
hath most rightfully deserued to be pla
ged / and that very shortly. For why? at
this day the extorciō and cruelties of the
tēporall rulers is so com to pass / that in
maner every one of thē is becom a very
Hiero. And the yokes of the lawe be so
heuy that no faithful chyzistē mā is able
to bear thē. As for adultry and Idolatry
which ever stāke in the syght of God / I
thike / ther was never realme vnder the
sūne might so wel be cōpared to the lād
of Sodome and Gomor as the realme
of Englād. And further to declare the
likelyhode of your ponishment / howe
hath the worde of God bene preached
and set forth by wryters? so sincerely and so
aboundantly / as neuer was moze in any
reame. And the ministers of God in that
office

office haue bee so suitly persecuted / And
so cruelly murdered as was neuer moze
in cite noz reame / no noz in Iherusalem
which is repproued in the scripture for
killing of the pzophetes. And all the ex
amples of the Bible declare that be the
the Word of **GOD** goth befoze and
is not receiued noz no amendement of
life following therupon / the plagis of
God followed euer moze

Algayne an other lykelyhode that ye
shall not scape your rightfull punishme
nt / is this. Many yeares past what
tranquillite hath this reame bee in? And
what troubles of late hath God so fast
therly pacified? that we might euidently
se / that it was his worke / and no mā
nes. And all to haue bzoght vs vnto re
pentance. Algayne what plēie of coyn
and aboundāce of other things haue we
had these fewe yeares past? so that all
thigs hath bee at a wōderous lowe pze
ce / as I thik was neū sene in Englād /
but onely for that that renics be so in
haunsed. Marke this, and ye shall per
ceiue how iustly it agreeth with the vii.
fas

fat ore which betokened a thing of pleasure; but looke what followed: vij. liane ore. Gene. xij. wherfore as is sayd, these things be surely bet against vs, so must of necessity come vpon the reame, unless God turne his iustice into mercy. But I aduise the (o) Englāde presume not thou ther vppon and say not, but thou art warned. Wherfore awake from thy slepe, that thy blode com not vpon thine ouer head. The euerliuing God who of his iustice most righteously plagued Iherusalem, and of his moode fauourable and abondant grace shewed mercy vnto the cite of Bethula, that most mercifull God graunt vnto the people of Englāde such lyke repentaunce as had the Iheruities, and to bring forth the frutes of the same, turning fro their wicked wayes as the Iheruities did. If thou so wilt, oh mercifull lord God, so be it. The grace of our lord Iesus Christ the loue of God and the fellowship of the holy gost be with you al, wherby ye may turne fro all your abominations to the euerliuing God. So be it, so be it.

A A R A S.